T.6.1561B

Archæological Survey of Western India.

3314

MEMORANDUM

ON

THE BUDDHIST CAVES AT JUNNAR.

BY

J. BURGESS, F.R.G.S., M.R.A.S., M. DE LA SOC. AS.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT;

81738 a

AND

T. 6 15-18.

TRANSLATIONS

OF

THREE INSCRIPTIONS FROM BADAMI, PATTADKAL, AND AIHOLLI,

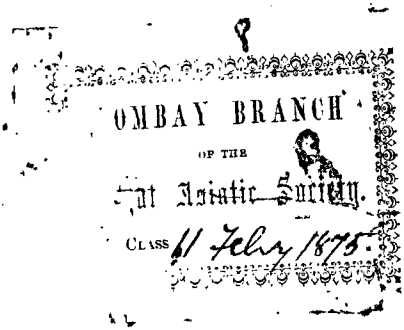
By J. F. FLEET, Bo.C.S.

ROYAL ASIATIC SOCIETY LIBRARY OF THE BOMBAY BRANCH OF THE

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.
1874.

Digitized with financial assistance from
NSDL
Technology, Trust & Reach
on 07 January, 2017

913.5479
Bur/Weir
81798



3

MEMORANDUM ON THE BUDDHIST CAVES AT JUNNAR.

The only published accounts of the Junnar Caves are a very short one by Dr. Bird in his *Jaina Researches*, derived from the notes of Professor Orlebar; one by Dr. J. Wilson in the *Bombay Asiatic Society's Journal* for January 1850, founded on memoranda communicated by Dr. Gibson; and lastly, the best of the three, by Mr. W. F. Sinclair, C.S., contributed to the *Indian Antiquary* of February 1874.* From none of these descriptions, however, could any inferences be drawn as to the chronological place of these caves among the other groups of Western India: and, when in England lately, Mr. Fergusson called my attention to the desirability of paying flying visits to them and to those at Dharasinha with a view to settling this point, and *seeing* for myself what architectural or other peculiarities they might present. Leaving Bombay on the afternoon of 5th November, I went to Junnar, spent four days in examining the caves, &c., and reached Punâ, on the way back, on the 14th. The following notes are the hurried diary jotted down during the inspection:—

The caves of Junnar, like those of Bhâjâ, Bedsâ, Talâjâ, Sanâ, and other groups, are remarkably devoid of figure ornament or imagery: in this respect contrasting strongly with Ajantâ, Elora, Kârlâ, the second and last few caves at Nâsik and many in Salsette. The Dahgoba alone is common to all: and, on comparing the different groups, one might almost suppose that the Dahgoba and Buddhist rail were the earliest ornaments as well as furniture of the caves: that the Chaitya or horse-shoe window with its latticed aperture was next developed both as an ornament and a structural feature,—and at Junnar there are some peculiar applications of it; and that figures of Buddha, as in the later caves at Nâsik, at Kanheri, and at Ajantâ and Elora, were introduced at a later date. Or, is it possible that a puritan sect of Bauddhas, like the Muhammadans, objecting to all anthropomorphic forms, made the *dahgoba* their only *qeblah*, while a separate school delighted in pictures and images of their Great Teacher, his Mother, and all the Buddha Saints? This is a point deserving the attention of archæologists in attempting to arrange the Buddhist remains in anything like chronological order. We know that in early times it was usual for one school or sect almost to monopolize the popular religious attachment of particular cities or even provinces: these sects doubtless differed in their ritual and its accessories; and this might account for the prevalence at Ajantâ and elsewhere of images of Buddha, both in the sanctuaries and on the façades, and for the entire absence of such symbols at Bhâjâ, in the older and middle series of about ten caves at Nâsik, and at Junnar. It has yet, I think, to be decided how far the former class of caves are subsequent to the latter, or how far they may be regarded as synchronous.

* In the *Journal of the Royal Asiatic Society*, Vol. IV. (1833), pp. 287—291, Colonel Sykes gave copies of a number of the inscriptions from these caves, but without any detailed account of the excavations.

Other ornament is but sparingly used at Junnar,—partly perhaps because the façades of many of the caves have peeled off in the lapse of centuries: but all instances of its occurrence are noted in the following brief descriptions.

Monday, 9th November, 6-40 A.M.—The barometer at Junnar 27·86 in. or abou 2,000 feet; at the foot of the Ganes'a Pahâr, three miles north of the town, 27·76 in. indicating about 2,100 feet; at the Chaitya Cave 27·38 in. or 2,360 feet above sea level. The ascent is partly by a built stair and leads up to the front of the Chaitya. This Chaitya faces due south, and measures inside 40 ft. in length by 22 ft. 5 in. wide and 24 ft. 2 in. high. It has a verandah 20 ft. 5 in. long, by 4 ft. 2 in. wide, reached by about six steps, with two pillars and two demi-pillars in front, of the style so prevalent at Nâsik, the capitals consisting of an abacus of three, four or five thin square tile-shaped members, each projecting a little over the one below it. Under this is a deep member resembling an inverted water-jar. The shaft is octagonal and the base is just the capital reversed. Over the abacus here, are figures of elephants roughly chiselled out, somewhat in the style of those in the Vihara to the right of the Pandu Lena Chaitya. The door is perfectly plain, 5 ft. 9 in. wide and lofty, and is the only entrance for light to the cave; for the arched window is merely indicated as a slight recess, high up in the rock,—too high to have corresponded with the arch of the cave, but its carefully smoothed area shows that it was never intended to drive it through. Over the entrance is a well-cut inscription in one long line (No. 1.) In Dr. Bird's transcript (*Jaina Researches*, No. ix., Pl. I.) two letters are omitted and others incorrectly copied: it is more correctly given by Colonel Sykes as No. 10 of his copies in the *Asiatic Society's Journal*, already referred to.

The nave is about 12 ft. 9 in. wide, and 24 ft. 6½ in. up to the Dahgobâ, limited on each side by five columns and one demi-column 10 ft. 10 in. high similar to those in the front, and with lions or tigers and elephants over the capitals, fairly well cut. In the apse round the Dahgoba, about 3 ft. from it, are six plain octagon shafts 16½ in. in diameter without base or capital. The aisle behind the pillars is 8 ft. 6 in. wide, and is ribbed over like the roof of the nave in imitation of wooden ribs. The Dahgoba is of the usual form, a plain circular drum or base 8 ft. 9½ in. diameter and 6 ft. 4½ in. high, with a Buddhist-rail cornice, supporting the *garbha* or dome on which stands the *torana* or capital consisting of a square block, representing a box ornamented with the Buddhist-rail pattern, surmounted by an abacus of five thin slab-like members, each in succession wider than the one below, until the uppermost is 5 ft. 10 in. square with a hole in the centre of it to support the shaft of a wooden umbrella,* as at Kârlâ, and four shallow square ones for relics:—for it was on this *torana*, as on an altar, that the relics of Buddha or of Bauddha saints were deposited for adoration. In some cases, as at Bhâjâ, the box under the capital of the tee was hollow for the preservation of the relics. The whole height of this Dahgoba is 16 ft. 5 in.

The next cave east of this is a vihâra,—the door jambs now broken away. It has two windows, is 25 ft. wide by 29 deep, and 8 ft. 2 in. high, with a

* Dr. Wilson, writing twenty-five years ago, says the dahgoba was surmounted by an umbrella: but if so, this is not the only case among others in which the wood work has recently disappeared from Buddhist Caves of Western India. See *Jonal, Bombay Branch Royal Asiatic Society*, Vol. III., part ii. page 62.

bench or seat 16 ft. 10 in. wide round the three inner sides. At the back are three cells and at each side two, for the resident monks. In the cells are high stone benches for their beds: on these they spread their quilt and enjoyed their rest:—simple beds for simple livers. Their *shâlâ* or hall, which they doubtless regarded as spacious, is now used as a goat-shed. Over the left window is the inscription No. 2; it is No. 9 of those copied by Colonel Sykes.

The next cave is higher up in the rock and is a small square one, with a stone bench-bed at the right end. The next, still to the east, is similar, about 8 ft. square, with a bench at the left end.

The next again is similar, with a bench at the left end and one large cell at the back, also a small recess probably for a water vessel. In the wall is a square hole into the next cave, which is 13 ft. 8 in. deep at the left or west side, but at the other has a cell about 7 ft. by 6 inside having a bed at the east end. In front of this is a verandah, with two pillars, supporting a projecting frieze carved with the Buddhist-rail pattern as in several of the caves at Nâsik.

Returning now to the Chaitya, and proceeding westwards,—an ascending stair enters under the rock and comes out in the verandah of the largest vihâra cave here—now known as the Ganes'a Lenâ, because this fine cave has been appropriated by some low Brâhman in which to enshrine an image of the pot-bellied, elephant-snouted Ganapati, represented as childishly addicted to *ladus* or sweetmeat balls,—respecting whom Mr. Sinclair was once addressed* by a pert young Brahman—"Yes; we have set up our *Apollo* there"! This personification of the misformed is named Asht Venâyaka, as being, according to the *Ganes'a Purâna*, the eighth avatara of this *deva*, performed here to please his mother Girjâ. He is a favourite idol of the populace and is visited from far and near at the annual *Jâtra* or fair held in his honour. The shrine is taken care of by a *Panch* or committee who pay the Guru's wages out of a yearly endowment of Rs. 62 per annum. The Guru goes there daily from Junnar. The stair originally came up in front of the east end of the verandah: as it now stands, it is partly built, and closes the entrance to a cell or cistern under the vihâra. The hall is 50 ft. 6 in. by 56 ft. 6 in. and 10 ft. 2 in. high, with three doors and two windows in front, and a stone seat round the three inner sides. It has seven cells on each side and five at the back—the central one altered to make a shrine for the rat-riding god, whose large image is cut out of the rock, probably, from a Dahgoba that may originally have occupied this cell. It is smeared red and the shrine is enclosed by wooden doors. Outside the cave is a verandah 7 ft. wide with six pillars and two demi ones, rising from a bench as in Cave III. at Nâsik: the back of this bench forming the upper part of a basement carved in the old Buddhist-rail pattern: this also resembles the general style of the Nâsik Cave just mentioned, in having animal figures over the capitals, but on the outside only, and in having a projecting frieze above carved with rail pattern ornamentation.

Further west are two cells, noways peculiar; then a vihâra without cells, the verandah of four columns totally gone except the bases. It had a door in the

* See 'Notes on Junnar Tâlukâ' by W. F. Sinclair, Bo.C.S., *Indian Antiquary*, Vol. II., p. 4.

centre, another at the west end, and two windows, and measures 31 ft. 3 in. wide by 23 ft. 2 in. deep.

The next is difficult of access, and of the plan of the most easterly cave, which is a very common type here.

Passing along a ledge of rock and over a small water-cistern, we come to the next, also a small vihâra about 25 ft. wide, the front entirely gone, and with a cell at the left end and stone bed in it. Close to it is another similar to the most easterly one: that is a cell in the corner of a larger one.

Lower in the rock, the next is like the last, and has a verandah with two pillars and a low screen in front, with a cistern outside at the east end.

The next is a rectangular flat-roofed Chaitya 21 ft. 10 in. deep by 12 ft. 9 in. wide and 13 ft. 8 in. high, with a Dahgoba 6 ft. 11 in. diameter standing 3 ft. from the back wall. The cylinder is 5 ft. 7 in. high including a base of 7 in. formed of three projecting annuli, and a cornice 12½ in. deep of the Buddhist-rail pattern. The dome rises about 3 ft. 4 in. and the *torana* 2 ft. 4 in., and is 4 ft. 4 in square at the top. This is connected with the roof by the stone shaft of the umbrella, which, here, as in the case of several at Bhâjâ, is carved on the roof. To this cave there is a verandah 2 ft. 7 in. wide and 19 ft. 5 in. in length, which has had two pillars in front. On the left of the door outside is an inscription in two lines (No. 3).

Above this are—(1) a cell with a stone-bed at the right side; (2) a small room enclosing a cell, after the common plan here; (3) another similar, but a horizontal flaw in the rock has opened the top of the inner cell and of the whole of the next cave; (4) a vihâra, with two cells at the back, and a bench seat along each side, but the front wall is gone. Under the left front corner is a cistern, and outside is another; and (5) further along are three more cisterns. Over the first of these is an inscription in two lines (No. 4) which is No. 12 among Colonel Sykes's copies; and over the second is one in three lines (No. 5), but the letters have a slant and are not so neatly cut as most of the inscriptions here: this is given by Colonel Sykes as No. 11 among his.

We now come to a vihâra 29 ft. 5 in. deep by 24 ft. 3 in. wide, the front wall much destroyed, but which was perforated by a door and probably two windows. It has no cells, but has a stone bench round the three inner sides, and may have been a refectory or a school. Under the left corner is a well with abundance of cool water.

Still westwards is a cell and cistern, then a small hall—the front wall gone and without any cells; next one or two more cisterns, beyond which the advance becomes more difficult, and leads to or through three more small caves; on the wall outside the last of which is an inscription (No. 6) measuring about 2 ft. by 8 in. This is No. 13 in Colonel Sykes's copies.

To the left of this is a recess, then two cells, and still farther west are two or three others, which appearing almost inaccessible, I returned about noon to Junnar, crossing the Kukadi on the way. An avenue of trees said to have been planted by Amratrâo, the adopted son of Raghobâ, runs from the Kukadi to the

foot of the hill in which these caves are, and which is said to be mentioned in the *Ganes'a Purâna* under the name of the Lehanâdri: locally it is known as the Ganes'a Pahâr or Sulaimân Pahâr.

Monday afternoon.—The Mânmodi Hill lies to the south-west of Junnar, about a mile west of the main road. Proceeding to the east face of the hill, I went up to the level of the most southerly group of caves. The first reached was a recess over a cell, or cistern, the front fallen away; on the left side of the recess is an inscription (No. 7) in one line. A little to the north of this, on the left side of a larger recess over the side of a cistern, is another inscription (No. 8) in three lines, of which, however, the first letters are quite obliterated. Above a precipice to the north of this are—(1) a single cell, (2) a broken cistern, and then (3) seven cells in a line. The barometer here indicated 27·49 in. about 2,360 feet.

Returning back from these and scrambling along a precipice to the south, we reach, first, a small vihâra without cells, then another with two octagonal columns and two pilasters in front of the verandah rising from a seat. The door is 5 ft. 10 in. wide and reaches to the roof of the hall, which has been frescoed. The verandah is about 2 ft. higher than the cave and the back of the seat or low screen outside is carved with rail ornament. The hall is 33 ft. deep and varies from 11 to 13 ft. wide, but at the back stands a mass of rock over 8 ft. wide by 5½ thick, with a squatting figure roughly sketched out on the front of it. This mass of rock is very rotten behind and at the left side of it is a well of excellent water. The verandah is 4 ft. 7 in. wide and 19 ft. 10 in. long; the columns are of the usual Nâsik pattern but without animal figures above. over them the frieze projects considerably, and is carved in the style of Cave IV. at Nâsik,—the ends of rafters projecting on the lower fascia and the upper being carved with rail pattern. Over this is a recess about 2 or 3 ft. deep with the Chaitya arch over it, but without any carving.

Lower down in the face of the cliff, and somewhat to the north of this are some cells choked with prickly-pear and milk-bush.

A few yards south of the larger cave above mentioned is a vihâra with two pillars and pilasters in the verandah and with three doors leading into as many cells. Farther on still are one or two others almost inaccessible.

Returning from this point to the north and winding round the hill to the north-west side, we come upon another group of caves,—the lower ones of easy access. Among them is an unfinished Chaitya, the front of which is almost covered with inscriptions, but from their positions and the circumstance that in most cases the surface of the rock has not been smoothed before cutting them, it may be inferred that they are only the work of visitors and not the records of the original excavators. Three of them are given by Colonel Sykes, and others by Dr. Bird. This Chaitya has a verandah with two columns of the Nâsik type in front, which support the entablature above the great window. Inside it is wholly unfinished: the aisles have not been commenced, for a great fault in the rock seems to have stopped operations. The capital of the Dahgoba is blocked out, and portions of a square mass from which to carve the dome. The floor is now much filled up with mud. The cave faces N. by E.

At the east side of it is a cell, also deep in earth, in which is a Dahgoba, the *chattri* or umbrella carved on the roof, but the staff has been broken, evidently with a view to convert it into the usual Saiva emblem. Beyond it are portions of other cells and a fragment of an inscription beside some modern steps leading up to five cells above those last mentioned. The two at the west end are converted into one by cutting away the partition. In the back wall of this apartment are two defaced figures of Buddha and in the west wall a third sitting under foliage with diminutive attendants or figures in the *parigara*. The *sinha* or lion is traceable on one or two of the *asanas* or seats, and a wooden frame work seems to have been fitted to them, for there are holes in the stones for the wood to hold. This is now dedicated to the goddess *Ambikâ*—a name of Pârvatî indeed, but also the *S'âsanadevî* or patron goddess of Neminâth, one of the favourite Tirthankaras of the Jains,—by whom she may have been borrowed from some Buddhist sect. Here we have Brahmans worshipping the mutilated images of Buddha as a S'aiva goddess. In the outer wall of the first of these cells there has been a standing and a sitting figure of Buddha, but these are now almost obliterated. These are the only figures of the kind I have met with in the caves here.

On the west of the Chaitya are some cells much choked up with earth, and with at least three inscriptions in them. And high up above these are a few more cells but inaccessable. Further to the west is a cistern under a tree. From this point, as the sun had already set, I returned to Junnar.

Tuesday, 10th November.—Starting early for the last noticed group, I began work this morning by taking 'estampages' of three of the inscriptions. Two of them (Nos. 9 and 10) in the cells on the right or west of the Chaitya, and the third—one of those on the left side of the façade: owing partly to the stone not having been smoothed before the letters were incised, and partly to the paper I used being new to me and previously untried, perhaps also from haste, this last did not prove a satisfactory one. Dr. Bird gives it as No. vi., but his copy is certainly wrong in some of the letters at least.

Proceeding a considerable way round to the west on the slope of the hill, another unfinished Chaitya is reached, facing north-east by north, towards Junnar. This is the cave of which a very imperfect sketch by Professor Orlebar is given by Dr. Bird (Plate XVI). The door is nearly the whole width of the cave; the lintel of it is broken; and the top of the aperture of the window is much lower than the arched roof of the cave. The great arch over it in the façade, however, is high and over the window the space is divided fan-wise into seven petal-shaped compartments: in the upper or middle one is a female figure with a lotus-flower on each side; the compartments next to this have each an elephant standing on a lotus and holding up a water-jar, as frequently represented beside figures of Lakshmî or Srî on old Vaishnava temples. In the compartment behind each elephant stands a male figure, his hands over or in front of head, doing *pûjâ* towards the central figure; and in the lowest or outer petals are two females in similar attitudes: beside each is a lotus-flower and bud. Over and outside this the architrave or jamb of the great arch projects, on each side of the finial of which is a figure (very unlike those in Professor Orlebar's sketch): that on the left holds a *chauri* and has wings, and some animal's head above his jaunty turban;

the other holds some object in his right hand and behind each shoulder are two snake hoods with their tongues (?) hanging out. Right and left of these are dahgobas in high relief but roughly formed. On the projecting frieze over all are seven Chaitya window ornaments, with smaller ones between their finials; and two on the faces of the jambs. Inside the cave three octagonal pillars on the right side are blocked out, as is also the dahgoba, but without the capital. There is a horizontal soft stratum in the rock which has probably led to the work being relinquished in its present state. On the left side a pipal tree has taken root, and ought to be destroyed.

Higher up the rock on the east side of this are four cells with neatly-carved façade, each door having a chaitya-window arch over it, projecting about 15 in. and between the arches are two dahgobas with *chattris* in half relief, while over the shoulder of each arch is a smaller one as an ornament, and the Buddhist-rail ornament along the top. There is one plain cell west of these; and rather higher up on the east are four others.

Under these is a vihâra with two cells in the back and two in the left or east side, but the front is gone. It communicates by a passage with another to the west of it nearly filled up with mud.

West of the chaitya are two small cells high up in the rock.

It was now past noon, and as the 'estampages' were not yet dry, they were left till evening.

Afternoon.—Having sent out a ladder to the *Afiz Bâgh*, I went to a large Muhammadan Gumbâz there, 51 ft. square, with eight tombs inside in a line,—husband, wife, and six of the family, while the devoted servant's is just inside the east door. I was prepared to find an inscription covering perhaps from 20 to 25 square feet, but had not even the means of reaching the top of the one I found in the arch over the *Mehrab*, covering about four times the area I had been led to expect, besides two deep lines of Arabic down each side. to have taken an impression or rubbing would have required scaffolding, and an amount of time I was not prepared to devote to it. Possibly some local officer may be able to procure through the Maulavi or otherwise a tolerably correct copy from which any historical facts it may contain might be derived; but my impression is that it is mostly composed of texts from the Qoran. Over the main entrance, on the south side, is also a short inscription. The dome is lofty and the building worth being preserved. The pipal trees that have taken root on it should be extirpated with as little delay as possible.

West from it is a smaller one 22 ft. square, with three doors and a pyramidal roof. Round the head of the walls outside runs a deep cornice, which sets off this building, otherwise a very plain one.

There is another *dargah* in the *Afiz Bâgh* said to contain an equally long inscription with that in the larger tomb just mentioned.

From these *dargahs*, I returned to the caves in the Manmodi Hill and removed the 'estampages' and got back with them to the bungalow about sunset.

Wednesday, 11th November.—The Tuljâ Lenâ group of caves lies in a hill about a mile and a half or two miles west from Junnar, and are so named because one of them has been appropriated by the modern Brahmans to Tuljâ Devî. When I reached them the thermometer was at 70° F. and barometer at 27·50, indicating an elevation of about 2,350 ft. above the sea.

They face north-east, but all the façades have fallen away. Beginning from the south-east we come to (1) two sides of a cell; (2) a small vihâra with two cells on the left side, two in the back, and one in the right side; and (3) a chaitya of a form quite new: it is circular, 25 ft. 6 in. across, with a dahgoba 8 ft. 2 in. in diameter in the centre surrounded by twelve plain octagonal shafts 11 ft. 4 in. high, supporting a lofty dome over the dahgoba. The outer aisle is arched over from a wall line 9 ft. 1 in. from the floor, to the upper side of an architrave 7 or 8 in. deep over the pillars. The dahgoba is plain, the cylinder being 4 ft. 4 in. high, but the capital has been hewn off to convert it into a *pinda* of S'iva, and even the dome is much hacked. Before the last cave, this and the next is a platform built by the modern votaries of Tuljâ Devî. The next (4) is the back of a cell with a recess appropriated to Tuljâ; then come the remains of three more cells, and a fourth with a wooden door appropriated by the priest. The next is a plain cell and beyond it the backs of two cells,—over the front of one of them are chaitya-window ornaments and two or three figures: then two more plain, and two with chaitya-window heads over the doors, and smaller ones between, with rail ornament, supported by slender brackets in entire relief, as at Bhâjâ, and quadrantal carved roll. The last cave is a hall 23 feet wide with one large cell at the left corner and seat round the three sides. In front of and considerably below the cells towards the north-west end is a tank, with masonry walls on two sides. The rock is so cut away in front of the cells above that it must have undermined the fronts of them and caused their destruction. Possibly this tank was originally a large cistern in the rock underneath the cells, and the pressure at the same time destroyed its roof and the front of the caves.

Leaving the Tuljâ Lenâ caves and striking across the plain to the south-west, my guides brought me round the southern base of S'ivanerî fort, and to save time scaled it through the jungle of cactus and other thorny bushes on that side, and by 10h. 5m. A.M. we reached Châud Bibî's Mosque. Barom. 27·05 in., about 2,800 feet, Ther. 78° F. in the shade. The mosque is 22 ft. 6 in. by 16 ft. 8 in. inside. The two minarets are united by a flying arch, and, as remarked by Mr. Sinclair, "form a figure of the greatest simplicity and beauty, standing as they do sharp against the sky."* There is an inscription high up on the right side of the arched entrance. The mosque overhangs a fine tank cut in the solid rock, from which a large cave runs in under the rock, supported by square columns, and filled with water.

Near the top of the hill is an 'Idgah, and Adam Subedar's tomb, which has an inscribed string-course round the frieze, and smaller inscriptions over the doors. A cold wind was blowing here which brought the thermometer down to 73° F., Barom. 26·87 in., about 2,970 feet above the sea. From this we descended by the usual rough path from the gate, and reached the bungalow about noon.

* See *Indian Antiquary*, Vol. II., p. 45.

Wednesday afternoon.—At 2 P.M. started again for Śivanerí, taking the east face of the hill. Going well along towards the south and, after visiting several cells in the lower scarp, came to a cave which has had originally two columns and pilasters in front of a narrow verandah. The cave has a wide door, and inside is a large square cell with the cylindrical base of a dahgoba—all coarsely hewn. Can the top have been of wood or other perishable or removeable material? This cave faces E.N.E. and the barometer indicated 27·45 in. On the sides of the scarp to the north of these excavations are several cisterns.

This side of the hill is peculiarly steep, and owing to the slippery dry grass it was ascended with difficulty. At 3-25 P.M. the thermometer at 80° F. and the barometer at 27·12 in. (2,750 ft.) a cave was reached at the south end of the upper scarp. In the north end of this cave is a stair leading to an upper floor. It has been a small hall, but the front is entirely gone except one pilaster at the south end. In the south wall is a small roughly hewn recess, and along the wall near the roof is an inscription (No. 11) in one line of deeply incised letters, with a raised device at the commencement. The hall below this has three cells on each side and four at the back—several of them quite unfinished.

Further north and somewhat higher, beyond a recess and a cistern with two openings, is a vihâra, the entire front of which is open, with a plain pilaster at each side having holes in them for the fastenings of the wooden front that has once screened the interior. There is a bench round the walls and an advanced seat at the back as if for an image, or, perhaps, a *guru* or teacher. It has been occupied in more recent times, as evidenced by a mud wall inside. Next we come to some large cisterns of which the roof has fallen in, and over the north side of them is a large vihâra with four cells at the back and two in the south end. In this case, again, there seems to have been originally only a wooden front; but for this has been substituted a stone one of ten courses of ashlar most carefully jointed, with a neatly carved door of the style of about the 10th century, and a well-wrought lattice stone window let into the wall. These were probably substituted by some Hindu sect not Bauddha. There is a fragment of an inscription at the north end, over a bench outside. North of this are some more cells, much decayed, but which had probably all wooden fronts: holes in the rock seem to indicate this.

At 4-35 P.M., after a very difficult and painful scramble from the last group, I reached the *Bârâ Kotri* group, so called from a large vihâra with *twelve* cells. Bar. 27·14 in., about 2,700 feet; Ther. 79° F. *First*, over a cistern broken in, is a dahgoba in half relief in front of a large cell with one stone bed, and having on the south side of the door a long inscription in five lines of varying length and in somewhat florid characters. Time did not permit my copying this, but as the letters had all been painted, I doubt not it was copied by Dr. Bhau Daji's Pandit. *Next* come four cells, the last with a stone bed; *third*, three wells with a small hall over the last which once had two square pillars in front; it is reached by a stair landing in the north end of the verandah. *Fourth* the *Bârâ Kotri* 36 ft. 8 in. wide and 33 ft. 5 in. deep, with four cells on each

side, and a bench round all four. It has two doors and two large windows, one of them measuring 9 ft. 10 in. in width, with a groove in the sill for the wooden frame-work.

Beyond this are several cells and a well, then a small vihâra with three cells on the south side, and two at the back, with a dahgoba in half relief, in a recess, probably an older form than that in Cave III. at Nasik.

The next is a fine cave; it is a lofty flat roofed Vihâra. The front wall was probably originally pierced for two windows and the central door 6 ft. 1 in. wide, but the south window has been hewn down until it forms a door; inside the front wall is an outer cross aisle or vestibule 4 ft. 9 in. wide, separated from the inner hall by two octagonal pillars and two others just attached to the wall: these have the Nasik or water-jar base and capitals, but the latter do not reach the cross beam above; from the capital rises a short square pillar about 2½ feet high reaching to the roof, which is perhaps 18 or 19 feet high. The inner hall is 30 ft. 11 in. by 20 ft. 6 in., near the back of which stands a well proportioned dahgoba 10ft. 3 in. in diameter, the cylindrical part 5 ft. 11 in. high and surrounded on the upper margin by the rail pattern and with what are intended to represent the ends of bars projecting out below it. The umbrella is carved on the roof and connected with the capital by a short shaft. The ceiling has been painted and still retains large portions of the colouring: the design is in squares each containing concentric circles in orange, brown, and white, but light was beginning to fail and I could not be certain of the darker tints. Outside is an inscription in three lines (No. 12) first given by Colonel Sykes (*Journal Royal Asiatic Society*, Vol. IV., page 289, No. 7) in a not very accurate copy. Beyond this are some wells and fragments of cells. It was now full time to return, and by a rough and dangerous descent over slippery dry grass and steep rocks, I reached the bungalow again a little after 6 P.M.

Thursday, 12th November.—After a four miles' walk and a steep climb I reached the caves in a spur of a hill to the east of the Ganes'a Lena at 7-40 A.M. Ther. 72° F., Barom. 27·34 in. = about 2,400 feet. The caves here face S.S.W. The Chaitya, the most easterly of the group, is a small one 8 feet 3 inches wide inside and 22 feet 4 inches in length, or about 15 feet 4 inches from door to the dahgoba 4 feet 10 inches diameter. The sides or jambs of the façade are carved with chaitya window ornaments some having a dahgoba inside, and others a lotus flower, while the rail ornament is interspersed in the usual way. The face of the moulding round the window is also carved with a geometrical pattern. The walls are not straight, nor the floor level, and altogether the work seems to have been left unfinished, except perhaps the upper part of the dahgoba, the cylinder of which is 4 feet 10 inches high, and the total height 9 feet 4 inches. The aisle, which is never wanting in a finished dahgoba, has not been begun here. To the narrow ledge over the architrave of the walls is 16 feet and to the roof 18 feet 2 inches.

Next to this, but higher up and almost inaccessible, are two cells; then a well; and thirdly a small vihâra with two windows and two cells at the back, one

with a stone bed, and some rough cutting in the wall between the doors to them resembling a dahgoba but quite unfinished. It has also a cell with stone bed at the left side; outside are two more cells, and a chamber at the end of the verandah, which is common both to the vihâra and cells. These caves usually represented as inaccessible, from the precipice being almost perpendicular are difficult of access and dangerous for any one not having a steady head and unaccustomed to climbing.

At 9-40 A.M. I returned to Junnar again and started immediately for Śivaneri, reaching the first cave from the north on the western slope of the fort at 10-50 A.M., Ther. 76° F., Barom. 27·20, about 2,650 feet. It is a vihâra 30 feet 8 inches wide by 27 feet 6 inches deep with two windows and a door. It has had a verandah about 4 feet wide with 4 pillars of wood: the four square members of the abacus are carved in the rock with a hole about 2 inches square on the under-surface of each to receive the tenon of the wooden shaft. On the ceiling is a fragment of painting, just sufficient to show that it has been in the same style as in the Chaitya on the other side of the hill.

At 11-20 A.M. reached another group consisting of five wells and a vihâra with four cells, having a mud wall built up in the front of it. South from these again are fragments of three or four others facing W.N.W. but no ways remarkable.

Measurements were taken for plans of all the more important caves, and copies of the accompanying inscriptions, which are submitted for translation by Pali scholars.

This completed my four days' examination of the caves around Junnar, and after visiting the Jumma Masjid, which is remarkable for its carved wooden brackets well deserving of being photographed, and inspecting a sculptured stone deposited in the Kacheri by Mr. W. F. Sinclair, C.S., which, whether it be Hindu or Buddhist, is certainly unique in the quaint and peculiar style of its sculpture, and well worth publication.* The same evening I reached Nârâyânganw, and on the 14th Poona.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Bombay, 21st November 1874.

* I would suggest that if this stone can be conveyed in *safety*, it should be sent to the Asiatic Society's Museum in Bombay, where it could be easily photographed.

INSCRIPTIONS FROM KANARA.

Of the Inscriptions from Belgâm and Kalâdgi in the *Report* of my last season's work, Mr. J. F. Fleet, C.S., supplies the following transcriptions and translations with remacks on the first:—

No. 7.—Badami.—Inscription in Cave III.

Transcription.

स्वस्ति ॥ श्रीस्वामिपादानुध्या(ध्या)तानाम्मानव्यसगोत्राणाङ्हरितीपुत्राणाम्
अग्निष्टोमाग्निचयनवाजपेयपौण्डरीकबहुसुवर्ण्णश्वमेधावं-
भृथस्नानपवित्रीकृतशिरसां चल्क्यानां वंशे संभूतः शक्तित्रयसं-
पन्नः चल्क्यवंशाम्बरपूर्ण्णचन्द्रः . अनेकगुणगणालंकृतशरीरस्स-
र्व्वशास्त्रार्थतत्वनिविष्टबुद्धिरतिबलपराक्रमोत्साहसंपन्नः श्रीमङ्गलीश्वररणवि-
क्रान्तः प्रवर्द्धमानराज्यसंवत्सरे द्वादशे शकनृपतिराज्याभिषेकसंवत्सरे-
ष्वतिक्रान्तेषु पञ्चसु शतेषु निजभुजावलम्बितखड्गधारानमितनृपतिशिरोम-
कुटमणिप्रभारञ्जितपादयुगलश्चतुस्सागरपर्य्यन्तावनिविजयमङ्गलिका-
गारः परमभागवतो लयनो(नं) महाविष्णुगृहमतिदैवमानुष्यकमत्यद्भुतक-
र्म्मविरचित(तं)भूमिभागोपभागोपरिपर्य्यन्तातिरमणदर्शनीयतमं कृत्वा
तस्मिन् महाकार्त्तिकपौर्ण्णमास्यां ब्राह्मणेभ्यो महाप्रदानन्दत्वा भगवतः प्रल-
योदित(ता)र्कमण्डल(ला)कारचक्रक्षपितामरारिपक्षस्य विष्णोः प्रतिमाप्रतिष्ठाप-
नाभ्युदयें(य)निमित्त(तं) लञ्जीश्वरनाम ग्रामनारायणबल्युपहारार्थं षोडशसंख्येभ्यो
ब्राह्मणेभ्यश्च सत्रनिबन्धम्प्रतिदिनमनुविधानङ्कृत्वा शेषं च परिव्राजकभो-
ज्यन्दत्तवान् सकलजगन्मण्डल(ला)वनसमर्थाय रथहस्त्यश्वपदातसंकुला-
नेकयुद्धलब्धजयपताकावलम्बितचतुस्समुद्रोर्म्मिनिवारितयशःप्रता-
नोपशोभिताय देवद्विजगुरुपूजिताय ज्यैष्ठायास्मद्भात्रे कीर्त्तिवर्म्मणे
पराक्रमेश्वराय तत्पुण्योपचयफलमादित्याग्निमहाजनसमक्ष-
मुदकपूर्व्वं(र्व्वं) विश्राणितमस्मद्भातृभिश्च[षि]णि यत्फलन्तन्मह्यं स्यादिति [॥]त(न) कैश्चि[त्]
परिहापयितव्यः ॥ बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता यस्य

---

* In the original this letter is inserted below the line, having been at first omitted.

† In the original the ञ्ज and the ई are clear, but the first consonant of the compound letter has been effaced; judging from the space left and the position of the ञ्ज, the missing letter is probably ञ्ज, but it might of course be ग्ज, ज्ज, or व्ज.

यस्य यदा भूमिः तस्य तस्य तदा फलम् [॥] स्वदत्तां परदत्तां वा यो(यं)-

न्तारक्ष युधिष्ठिर महीम्महीक्षितां श्रेष्ठ दानाच्छ्रेयो नुपालनं [॥]
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां श्वविष्ठायां
कृमिर्भूत्वा पितृभिस्सह मज्जति [॥] व्यासगीताः श्लोकाः ॥

Translation.

Hail! In the twelfth year of his prosperous reign, five hundred of the years of the royal installation of the S'aka king having expired, S'rî-Mangalîs'vara, who is valorous in war,—whose two feet are tinted with the lustre of the jewels in the diadems of kings who have been caused to bow down before him by the edge of the sword which is wielded by his arm,—who is the auspicious abode of victory over the (*whole*) earth as far as the four oceans*,—who is a most excellent worshipper of (*Vishnu as*) the Holy One†,—who is born in the lineage of the Chalkyas who meditate on the feet of S'rî-Svâmî‡, who are of the kindred of Mânavya, who are the offspring of Hârîtî, and whose heads are purified by ablutions performed after the celebration of the Agnishtôma, Agnichayana, Vâjapêya, and Paundarîka sacrifices, and horse-sacrifices which cost much gold,—who is endowed with the three constituents of regal power§,—who is the full moon of the sky which is the race of the Chalkyas,—who is possessed of a body which is adorned with a multitude of many good qualities,—who has an intellect which is intent upon the true essence of the meaning of all the sacred writings,—who is possessed of extreme strength and prowess and energy,—having erected a temple, an abode of the great Vishṇu, surpassing everything which is celestial or human, fashioned with most curious workmanship, most worthy to be looked at on the surface of any primary or secondary division of the earth‖, and having given rich gifts to Brâhmaṇs in it on the holy full-moon of the month Kârttika, granted, on the occasion of the installation of the image of the holy Vishṇu who destroyed the army of the enemies of the gods with his discus the shape of which is like that of the sun risen (*again*) after the destruction of the universe, the village called Lañjîs'vara¶, having made a daily observance the bestowal of food and alms upon sixteen Brâhmaṇs for the purpose of offering the oblation to Nârâyaṇa and (*having set apart*) the remainder for the sustenance of wandering religious mendicants,—saying "In the presence of the Sun, Fire, and the (*guild of*) Mer-

* i.e., the northern, southern, eastern, and western oceans.

† 'Parama-bhâgavata,' a most excellent worshipper of Bhagavân or Vishṇu.

‡ A name of Kârttikêya or Mâhâsêna, the god of war. This and the following two titles belong also to the kings of the older Kâdamba dynasty of Palâs'ikâ, (see Nos. 2, 6, and 7 of the inscriptions published by me at page 235 *et seq.* of Vol. IX., No. xxvii., of the *Journal of the Bom. Br. R. A. Society*) and probably to the kings of other old dynasties also.

§ Sc. majesty, the power of good counsel, and the force of energy.

‖ The meaning of the compound 'bhûmibhâgôpa, &c.' is obscure and my interpretation of it may perhaps not be correct.

¶ See note † to the transcription.

"chants*, the reward of this accumulation of religious merit has been made over "with oblations of water to my elder brother Kîrttivarmâ, the lord of valour, who "was sufficiently powerful to protect the whole circle of the earth, who was adorn- "ed with a canopy consisting of his fame which was propped up by standards of "victory acquired in many battles in which there were mêlées of chariots and ele- "phants and horses and footmen, and which was bounded (*only*) by the waves of "the four oceans†, and who was worshipped by gods and Brâhmans and spiritual "preceptors; let whatever reward belongs to (*me who am*) possessed of a desire to "obey my brother accrue to me." (*And this grant*) is not to be diminished by any one; (*for*) :—"Land has been given by many and has been continued in "grant by many; he, who for the time being possesses land, enjoys the benefit of it. "Carefully continue, O Yudhishthira, I and that has been given whether by thyself "or by another; continuing a grant is the best (*act*) of kings and is more excellent "than giving. He, who confiscates land that has been given whether by himself "or by another, becomes a worm in the excrement of a dog and sinks (*into hell*) "with his ancestors":—(*these are*) the verses sung by Vyâsa.

Remarks.

The inscription records the erection of a Vaishnava temple and the allotment of grants on behalf of it by the Châlukya king Mangalîs'vara or Mangalîs'a in the S'aka year 501 (A.D. 579-80).

This is the first instance that I have met with of the name of the dynasty being spelt as 'Chalkya'; the usual form is Chalukya or Châlukya, and it is, I think, also occasionally written Chalikya.

The early Châlukya kings appear to have been very tolerant in matters of religion. In an inscription at Aiholli in the Kalâdgi District, not far from Bâdâmi, we find Pulikês'î II., the nephew and successor of Mangalîs'a, erecting and making grants to a Jain temple in the S'aka year 507, and Linga or S'aiva temples were erected and endowed by others of them.

The present inscription fixes the S'aka year 490 as the commencement of the reign of Mangalîs'a. S'aka 488 is the date obtained by Sir W. Elliot for his predecessor Kirttivarmâ I.

This inscription also determines, with a precision not hitherto, I think, attained, the commencement of the S'aka era. The era has been considered to date "from the *birth* of S'âlivâhana, a mythological prince of the Dekhan, who "opposed Vikramâditya, the Râjâ of Ujjayinî."‡ It is here said distinctly to "date from the *royal installation* or *coronation* of the S'aka king."

* The merchants, or probably the chief men among them, constituted a village jury and investigated disputes, pronounced the results of trials by ordeal (see the Kâdamba inscription of Kittûr at page 304 *et seq.* of the above-mentioned number of the Journal of the *Bom. Br. R. A. Society*), witnessed grants with a view to subsequently proving them if required, &c.

† *i.e.*, which spread over and enveloped the whole inhabited earth.

‡ Thomas' edition of Prinsep's *Antiquities*, page 154.

No. 23.—PATTADKAL.— ON A PILLAR IN THE E. PORCH OF THE GREAT TEMPLE.

Transcription.

भरतनुतवचनरचनाविरचितनटसेव्य-
सिंघ(ह)नादेन परनटमदान्धहस्ती परिहीनमदो
भवत्येव ॥ नटसेव्यभरतमतयुतपदुत-
रचनाशनिप्रपातेन कुटिलोन्नतनटशैल(लः)
स्फु(स्फु)टितानतमस्तकः फ(प)तति ॥.

Translation.

As an elephant, blinded by rut, is deprived of his frenzy by the roaring of a lion, so other actors are deprived of their presumption by the rules which are to be adhered to by actors and which are comprised in the arrangement of the celebrated precepts of Bharata†. As a curved and lofty mountain falls, having its summit torn open and thrown down by the fall of a thunderbolt, so disingenuous and arrogant actors fall, having their heads cleft open and bowed down by a very clever composition in accordance with the opinions of Bharata, which are to be adhered to by actors.

No. 33.—INSCRIPTION IN AN OLD TEMPLE AT AIHOLLI.

Transcription.

स्वस्ति [॥] जम्बुद्वीपान्तरे कश्चित्
वास्तुप्रासादतद्वृतः [।]
नरसोब्बसमो विद्वान्
न भूतो न भविष्यति ॥

Translation.

Hail! There has not been and there shall not be in Jambudvîpa any wise man, proficient in (the art of building) houses and temples, equal to Narasobba.

Note.—The initial letters of the lines in the above transcriptions correspond to the initial letters of the lines of the originals. In the originals the lines are for the most part all of the same length; in this respect, however, it is not possible to imitate the originals in the transcriptions.

J. F. FLEET, Bo. C.S.

* This letter was at first omitted in the original and then inserted below the line.

† The author of a collection of rules on the subject of dramatic composition and theatrical exhibition.

913.5479

ref 421.217

ref 571.8

2 19

Archæological Survey of Western India.

MEMORANDUM

ON

THE BUDDHIST CAVES AT JUNNAR,

BY

J. BURGESS, F.R.G.S., M.R.A.S., M. DE LA SOC. AS.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT;

AND

TRANSLATIONS

OF

THREE INSCRIPTIONS FROM BADAMI, PATTADKAL, AND AIHOLLI,

By J. F. FLEET, Bo.C.S.

7 6-15

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.

1874.

913.5479

BOMBAY. BRANCH
OF THE
Royal Asiatic Society.
CLASS II Feby/1875

MEMORANDUM ON THE BUDDHIST CAVES AT JUNNAR.

The only published accounts of the Junnar Caves are a very short one by Dr. Bird in his *Jaina Researches*, derived from the notes of Professor Orlebar; one by Dr. J. Wilson in the *Bombay Asiatic Society's Journal* for January 1850, founded on memoranda communicated by Dr. Gibson; and lastly, the best of the three, by Mr. W. F. Sinclair, C.S., contributed to the *Indian Antiquary* of February 1874.* From none of these descriptions, however, could any inferences be drawn as to the chronological place of these caves among the other groups of Western India and, when in England lately, Mr. Fergusson called my attention to the desirability of paying flying visits to them and to those at Dharasinha with a view to settling this point, and *seeing* for myself what architectural or other peculiarities they might present. Leaving Bombay on the afternoon of 5th November, I went to Junnar, spent four days in examining the caves, &c., and reached Punâ, on the way back, on the 14th. The following notes are the hurried diary jotted down during the inspection:—

The caves of Junnar, like those of Bhâjâ, Bedsâ, Talâjâ, Sanâ, and other groups, are remarkably devoid of figure ornament or imagery: in this respect contrasting strongly with Ajantâ, Elora, Kârlâ, the second and last few caves at Nâsik and many in Salsette. The Dahgoba alone is common to all: and, on comparing the different groups, one might almost suppose that the Dahgoba and Buddhist rail were the earliest ornaments as well as furniture of the caves: that the Chaitya or horse-shoe window with its latticed aperture was next developed both as an ornament and a structural feature,—and at Junnar there are some peculiar applications of it; and that figures of Buddha, as in the later caves at Nâsik, at Kanheri, and at Ajantâ and Elora, were introduced at a later date. Or, is it possible that a puritan sect of Bauddhas, like the Muhammadans, objecting to all anthropomorphic forms, made the *dahgoba* their only *qeblah*, while a separate school delighted in pictures and images of their Great Teacher, his Mother, and all the Bauddha Saints? This is a point deserving the attention of archæologists in attempting to arrange the Buddhist remains in anything like chronological order. We know that in early times it was usual for one school or sect almost to monopolize the popular religious attachment of particular cities or even provinces: these sects doubtless differed in their ritual and its accessories; and this might account for the prevalence at Ajantâ and elsewhere of images of Buddha, both in the sanctuaries and on the façades, and for the entire absence of such symbols at Bhâjâ, in the older and middle series of about ten caves at Nâsik, and at Junnar. It has yet, I think, to be decided how far the former class of caves are subsequent to the latter, or how far they may be regarded as synchronous.

* In the *Journal of the Royal Asiatic Society*, Vol. IV. (1833), pp. 287—291, Colonel Sykes gave copies of a number of the inscriptions from these caves, but without any detailed account of the excavations.

Other ornament is but sparingly used at Junnar,—partly perhaps because the façades of many of the caves have peeled off in the lapse of centuries: but all instances of its occurrence are noted in the following brief descriptions.

Monday, 9th November, 6-40 A.M.—The barometer at Junnar 27·86 in. or abou 2,000 feet; at the foot of the Ganes'a Pahâr, three miles north of the town, 27·76 in. indicating about 2,100 feet; at the Chaitya Cave 27·38 in. or 2,360 feet above sea level. The ascent is partly by a built stair and leads up to the front of the Chaitya. This Chaitya faces due south, and measures inside 40 ft. in length by 22 ft. 5 in. wide and 24 ft. 2 in. high. It has a verandah 20 ft. 5 in. long, by 4 ft. 2 in. wide, reached by about six steps, with two pillars and two demi-pillars in front, of the style so prevalent at Nâsik, the capitals consisting of an abacus of three, four or five thin square tile-shaped members, each projecting a little over the one below it. Under this is a deep member resembling an inverted water-jar. The shaft is octagonal and the base is just the capital reversed. Over the abacus here, are figures of elephants roughly chiselled out, somewhat in the style of those in the Vihara to the right of the Pandu Lena Chaitya. The door is perfectly plain, 5 ft. 9 in. wide and lofty, and is the only entrance for light to the cave; for the arched window is merely indicated as a slight recess, high up in the rock,—too high to have corresponded with the arch of the cave, but its carefully smoothed area shows that it was never intended to drive it through. Over the entrance is a well-cut inscription in one long line (No. 1.) In Dr. Bird's transcript (*Jaina Researches*, No. ix., Pl. L.) two letters are omitted and others incorrectly copied: it is more correctly given by Colonel Sykes as No. 10 of his copies in the *Asiatic Society's Journal*, already referred to.

The nave is about 12 ft. 9 in. wide, and 24 ft. 6½ in. up to the Dahgoba, limited on each side by five columns and one demi-column 10 ft. 10 in. high similar to those in the front, and with lions or tigers and elephants over the capitals, fairly well cut. In the apse round the Dahgoba, about 3 ft. from it, are six plain octagon shafts 16½ in. in diameter without base or capital. The aisle behind the pillars is 8 ft. 6 in. wide, and is ribbed over like the roof of the nave in imitation of wooden ribs. The Dahgoba is of the usual form, a plain circular drum or base 8 ft. 9½ in. diameter and 6 ft. 4½ in. high, with a Buddhist-rail cornice, supporting the *garbha* or dome on which stands the *torana* or capital consisting of a square block, representing a box ornamented with the Buddhist-rail pattern, surmounted by an abacus of five thin slab-like members, each in succession wider than the one below, until the uppermost is 5 ft. 10 in. square with a hole in the centre of it to support the shaft of a wooden umbrella,* as at Kârlâ, and four shallow square ones for relics:—for it was on this *torana*, as on an altar, that the relics of Buddha or of Bauddha saints were deposited for adoration. In some cases, as at Bhâjâ, the box under the capital of the tee was hollow for the preservation of the relics. The whole height of this Dahgoba is 16 ft. 5 in.

The next cave east of this is a vihâra,—the door jambs now broken away. It has two windows, is 25 ft. wide by 29 deep, and 8 ft. 2 in. high, with a

* Dr. Wilson, writing twenty-five years ago, says the dahgoba was surmounted by an umbrella: but if so, this is not the only case among others in which the wood work has recently disappeared from Buddhist Caves of Western India. See *Jonal, Bombay Branch Royal Asiatic Society*, Vol. III., part ii. page 62.

bench or seat 16 ft. 10 in. wide round the three inner sides. At the back are three cells and at each side two, for the resident monks. In the cells are high stone benches for their beds: on these they spread their quilt and enjoyed their rest:—simple beds for simple livers. Their *shâla* or hall, which they doubtless regarded as spacious, is now used as a goat-shed. Over the left window is the inscription No. 2; it is No. 9 of those copied by Colonel Sykes.

The next cave is higher up in the rock and is a small square one, with a stone bench-bed at the right end. The next, still to the east, is similar, about 8 ft. square, with a bench at the left end.

The next again is similar, with a bench at the left end and one large cell at the back, also a small recess probably for a water vessel. In the wall is a square hole into the next cave, which is 13 ft. 8 in. deep at the left or west side, but at the other has a cell about 7 ft. by 6 inside having a bed at the east end. In front of this is a verandah, with two pillars, supporting a projecting frieze carved with the Buddhist-rail pattern as in several of the caves at Nâsik.

Returning now to the Chaitya, and proceeding westwards,—an ascending stair enters under the rock and comes out in the verandah of the largest vihâra cave here—now known as the Ganes'a Lenâ, because this fine cave has been appropriated by some low Brahman in which to enshrine an image of the pot-bellied, elephant-snouted Ganapati, represented as childishly addicted to *ladus* or sweetmeat balls,—respecting whom Mr. Sinclair was once addressed* by a pert young Brahman—"Yes; we have set up our *Apollo* there"! This personification of the misformed is named Asht Venâyaka, as being, according to the *Ganes'a Purâna*, the eighth avatara of this *deva*, performed here to please his mother Girjâ. He is a favourite idol of the populace and is visited from far and near at the annual *Jâtra* or fair held in his honour. The shrine is taken care of by a *Panch* or committee who pay the Guru's wages out of a yearly endowment of Rs. 62 per annum. The Guru goes there daily from Junnar. The stair originally came up in front of the east end of the verandah: as it now stands, it is partly built, and closes the entrance to a cell or cistern under the vihâra. The hall is 50 ft. 6 in. by 56 ft. 6 in. and 10 ft. 2 in. high, with three doors and two windows in front, and a stone seat round the three inner sides. It has seven cells on each side and five at the back—the central one altered to make a shrine for the rat-riding god, whose large image is cut out of the rock, probably, from a Dahgoba that may originally have occupied this cell. It is smeared red and the shrine is enclosed by wooden doors. Outside the cave is a verandah 7 ft. wide with six pillars and two demi ones, rising from a bench as in Cave III. at Nâsik: the back of this bench forming the upper part of a basement carved in the old Buddhist-rail pattern: this also resembles the general style of the Nâsik Cave just mentioned, in having animal figures over the capitals, but on the outside only, and in having a projecting frieze above carved with rail pattern ornamentation.

Further west are two cells, noways peculiar; then a vihâra without cells, the verandah of four columns totally gone except the bases. It had a door in the

* See 'Notes on Junnar Tâlukâ' by W. F. Sinclair, Bo.C.S., *Indian Antiquary*, Vol. II., p. 4.

centre, another at the west end, and two windows, and measures 31 ft. 3 in. wide by 23 ft. 2 in. deep.

The next is difficult of access, and of the plan of the most easterly cave, which is a very common type here.

Passing along a ledge of rock and over a small water-cistern, we come to the next, also a small vihâra about 25 ft. wide, the front entirely gone, and with a cell at the left end and stone bed in it. Close to it is another similar to the most easterly one: that is a cell in the corner of a larger one.

Lower in the rock, the next is like the last, and has a verandah with two pillars and a low screen in front, with a cistern outside at the east end.

The next is a rectangular flat-roofed Chaitya 21 ft. 10 in. deep by 12 ft. 9 in. wide and 13 ft. 8 in. high, with a Dahgoba 6 ft. 11 in. diameter standing 3 ft. from the back wall. The cylinder is 5 ft. 7 in. high including a base of 7 in. formed of three projecting annuli, and a cornice 12½ in. deep of the Buddhist-rail pattern. The dome rises about 3 ft. 4 in. and the *torana* 2 ft. 4 in., and is 4 ft. 4 in. square at the top. This is connected with the roof by the stone shaft of the umbrella, which, here, as in the case of several at Bhâjâ, is carved on the roof. To this cave there is a verandah 2 ft. 7 in. wide and 19 ft. 5 in. in length, which has had two pillars in front. On the left of the door outside is an inscription in two lines (No. 3).

Above this are—(1) a cell with a stone-bed at the right side; (2) a small room enclosing a cell, after the common plan here; (3) another similar, but a horizontal flaw in the rock has opened the top of the inner cell and of the whole of the next cave; (4) a vihâra, with two cells at the back, and a bench seat along each side, but the front wall is gone. Under the left front corner is a cistern, and outside is another; and (5) further along are three more cisterns. Over the first of these is an inscription in two lines (No. 4) which is No. 12 among Colonel Sykes's copies; and over the second is one in three lines (No. 5), but the letters have a slant and are not so neatly cut as most of the inscriptions here: this is given by Colonel Sykes as No. 11 among his.

We now come to a vihâra 29 ft. 5 in. deep by 24 ft. 3 in. wide, the front wall much destroyed, but which was perforated by a door and probably two windows. It has no cells, but has a stone bench round the three inner sides, and may have been a refectory or a school. Under the left corner is a well with abundance of cool water.

Still westwards is a cell and cistern, then a small hall—the front wall gone and without any cells; next one or two more cisterns, beyond which the advance becomes more difficult, and leads to or through three more small caves; on the wall outside the last of which is an inscription (No. 6) measuring about 2 ft. by 8 in. This is No. 13 in Colonel Sykes's copies.

To the left of this is a recess, then two cells, and still farther west are two or three others, which appearing almost inaccessible, I returned about noon to Junnar, crossing the Kukadi on the way. An avenue of trees said to have been planted by Amratrâo, the adopted son of Raghobâ, runs from the Kukadi to the

foot of the hill in which these caves are, and which is said to be mentioned in the *Ganes'a Purâna* under the name of the Lehanâdri: locally it is known as the Ganes'a Pahâr or Sulaimân Pahâr.

Monday afternoon.—The Mânmodi Hill lies to the south-west of Junnar, about a mile west of the main road. Proceeding to the east face of the hill, I went up to the level of the most southerly group of caves. The first reached was a recess over a cell, or cistern, the front fallen away; on the left side of the recess is an inscription (No. 7) in one line. A little to the north of this, on the left side of a larger recess over the side of a cistern, is another inscription (No. 8) in three lines, of which, however, the first letters are quite obliterated. Above a precipice to the north of this are—(1) a single cell, (2) a broken cistern, and then (3) seven cells in a line. The barometer here indicated 27·49 in. about 2,360 feet.

Returning back from these and scrambling along a precipice to the south, we reach, first, a small vihâra without cells, then another with two octagonal columns and two pilasters in front of the verandah rising from a seat. The door is 5 ft. 10 in. wide and reaches to the roof of the hall, which has been frescoed. The verandah is about 2 ft. higher than the cave and the back of the seat or low screen outside is carved with rail ornament. The hall is 33 ft. deep and varies from 11 to 13 ft. wide, but at the back stands a mass of rock over 8 ft. wide by 5½ thick, with a squatting figure roughly sketched out on the front of it. This mass of rock is very rotten behind and at the left side of it is a well of excellent water. The verandah is 4 ft. 7 in. wide and 19 ft. 10 in. long; the columns are of the usual Nâsik pattern but without animal figures above: over them the frieze projects considerably, and is carved in the style of Cave IV. at Nâsik,—the ends of rafters projecting on the lower fascia and the upper being carved with rail pattern. Over this is a recess about 2 or 3 ft. deep with the Chaitya arch over it, but without any carving.

Lower down in the face of the cliff, and somewhat to the north of this are some cells choked with prickly-pear and milk-bush.

A few yards south of the larger cave above mentioned is a vihâra with two pillars and pilasters in the verandah and with three doors leading into as many cells. Farther on still are one or two others almost inaccessible.

Returning from this point to the north and winding round the hill to the north-west side, we come upon another group of caves,—the lower ones of easy access. Among them is an unfinished Chaitya, the front of which is almost covered with inscriptions, but from their positions and the circumstance that in most cases the surface of the rock has not been smoothed before cutting them, it may be inferred that they are only the work of visitors and not the records of the original excavators. Three of them are given by Colonel Sykes, and others by Dr. Bird. This Chaitya has a verandah with two columns of the Nâsik type in front, which support the entablature above the great window. Inside it is wholly unfinished: the aisles have not been commenced, for a great fault in the rock seems to have stopped operations. The capital of the Dahgoba is blocked out, and portions of a square mass from which to carve the dome. The floor is now much filled up with mud. The cave faces N. by E.

At the east side of it is a cell, also deep in earth, in which is a Dahgoba, the *chattri* or umbrella carved on the roof, but the staff has been broken, evidently with a view to convert it into the usual Saiva emblem. Beyond it are portions of other cells and a fragment of an inscription beside some modern steps leading up to five cells above those last mentioned. The two at the west end are converted into one by cutting away the partition. In the back wall of this apartment are two defaced figures of Buddha and in the west wall a third sitting under foliage with diminutive attendants or figures in the *parigara*. The *sinha* or lion is traceable on one or two of the *asanas* or seats, and a wooden frame work seems to have been fitted to them, for there are holes in the stones for the wood to hold. This is now dedicated to the goddess *Ambikâ*—a name of Pârvatî indeed, but also the *S'âsanadevî* or patron goddess of Neminâth, one of the favourite Tirthankaras of the Jains,—by whom she may have been borrowed from some Buddhist sect. Here we have Brahmans worshipping the mutilated images of Buddha as a S'aiva goddess. In the outer wall of the first of these cells there has been a standing and a sitting figure of Buddha, but these are now almost obliterated. These are the only figures of the kind I have met with in the caves here.

On the west of the Chaitya are some cells much choked up with earth, and with at least three inscriptions in them. And high up above these are a few more cells but inaccessable. Further to the west is a cistern under a tree. From this point, as the sun had already set, I returned to Junnar.

Tuesday, 10th November.—Starting early for the last noticed group, I began work this morning by taking 'estampages' of three of the inscriptions. Two of them (Nos. 9 and 10) in the cells on the right or west of the Chaitya, and the third—one of those on the left side of the façade: owing partly to the stone not having been smoothed before the letters were incised, and partly to the paper I used being new to me and previously untried, perhaps also from haste, this last did not prove a satisfactory one. Dr. Bird gives it as No. vi., but his copy is certainly wrong in some of the letters at least.

Proceeding a considerable way round to the west on the slope of the hill, another unfinished Chaitya is reached, facing north-east by north, towards Junnar. This is the cave of which a very imperfect sketch by Professor Orlebar is given by Dr. Bird (Plate XVI). The door is nearly the whole width of the cave; the lintel of it is broken; and the top of the aperture of the window is much lower than the arched roof of the cave. The great arch over it in the façade, however, is high and over the window the space is divided fan-wise into seven petal-shaped compartments: in the upper or middle one is a female figure with a lotus-flower on each side; the compartments next to this have each an elephant standing on a lotus and holding up a water-jar, as frequently represented beside figures of Lakshmi or Srî on old Vaishnava temples. In the compartment behind each elephant stands a male figure, his hands over or in front of head, doing *pûjâ* towards the central figure; and in the lowest or outer petals are two females in similar attitudes: beside each is a lotus-flower and bud. Over and outside this the architrave or jamb of the great arch projects, on each side of the finial of which is a figure (very unlike those in Professor Orlebar's sketch): that on the left holds a *chauri* and has wings, and some animal's head above his jaunty turban;

the other holds some object in his right hand and behind each shoulder are two snake hoods with their tongues (?) hanging out. Right and left of these are dahgobas in high relief but roughly formed. On the projecting frieze over all are seven Chaitya window ornaments, with smaller ones between their finials; and two on the faces of the jambs. Inside the cave three octagonal pillars on the right side are blocked out, as is also the dahgoba, but without the capital. There is a horizontal soft stratum in the rock which has probably led to the work being relinquished in its present state. On the left side a pipal tree has taken root, and ought to be destroyed.

Higher up the rock on the east side of this are four cells with neatly-carved façade, each door having a chaitya-window arch over it, projecting about 15 in. and between the arches are two dahgobas with *chattris* in half relief, while over the shoulder of each arch is a smaller one as an ornament, and the Buddhist-rail ornament along the top. There is one plain cell west of these; and rather higher up on the east are four others.

Under these is a vihâra with two cells in the back and two in the left or east side, but the front is gone. It communicates by a passage with another to the west of it nearly filled up with mud.

West of the chaitya are two small cells high up in the rock.

It was now past noon, and as the 'estampages' were not yet dry, they were left till evening.

Afternoon.—Having sent out a ladder to the *Afiz Bâgh*, I went to a large Muhammadan Gumbâz there, 51 ft. square, with eight tombs inside in a line,—husband, wife, and six of the family, while the devoted servant's is just inside the east door. I was prepared to find an inscription covering perhaps from 20 to 25 square feet, but had not even the means of reaching the top of the one I found in the arch over the *Mehrab*, covering about four times the area I had been led to expect, besides two deep lines of Arabic down each side: to have taken an impression or rubbing would have required scaffolding, and an amount of time I was not prepared to devote to it. Possibly some local officer may be able to procure through the Maulavi or otherwise a tolerably correct copy from which any historical facts it may contain might be derived; but my impression is that it is mostly composed of texts from the Qoran. Over the main entrance, on the south side, is also a short inscription. The dome is lofty and the building worth being preserved. The pipal trees that have taken root on it should be extirpated with as little delay as possible.

West from it is a smaller one 22 ft. square, with three doors and a pyramidal roof. Round the head of the walls outside runs a deep cornice, which sets off this building, otherwise a very plain one.

There is another *dargah* in the *Afiz Bâgh* said to contain an equally long inscription with that in the larger tomb just mentioned.

From these *dargahs*, I returned to the caves in the Manmodi Hill and removed the 'estampages' and got back with them to the bungalow about sunset.

Wednesday, 11th November.—The Tuljâ Lenâ group of caves lies in a hill about a mile and a half or two miles west from Junnar, and are so named because one of them has been appropriated by the modern Brahmans to Tuljâ Devî. When I reached them the thermometer was at 70° F. and barometer at 27·50, indicating an elevation of about 2,350 ft. above the sea.

They face north-east, but all the façades have fallen away. Beginning from the south-east we come to (1) two sides of a cell; (2) a small vihâra with two cells on the left side, two in the back, and one in the right side; and (3) a chaitya of a form quite new: it is circular, 25 ft. 6 in. across, with a dahgoba 8 ft. 2 in. in diameter in the centre surrounded by twelve plain octagonal shafts 11 ft. 4 in. high, supporting a lofty dome over the dahgoba. The outer aisle is arched over from a wall line 9 ft. 1 in. from the floor, to the upper side of an architrave 7 or 8 in. deep over the pillars. The dahgoba is plain, the cylinder being 4 ft. 4 in. high, but the capital has been hewn off to convert it into a *pinda* of S'iva, and even the dome is much hacked. Before the last cave, this and the next is a platform built by the modern votaries of Tuljâ Devî. The next (4) is the back of a cell with a recess appropriated to Tuljâ; then come the remains of three more cells, and a fourth with a wooden door appropriated by the priest. The next is a plain cell and beyond it the backs of two cells,—over the front of one of them are chaitya-window ornaments and two or three figures: then two more plain, and two with chaitya-window heads over the doors, and smaller ones between, with rail ornament, supported by slender brackets in entire relief, as at Bhâjâ, and quadrantal carved roll. The last cave is a hall 23 feet wide with one large cell at the left corner and seat round the three sides. In front of and considerably below the cells towards the north-west end is a tank, with masonry walls on two sides. The rock is so cut away in front of the cells above that it must have undermined the fronts of them and caused their destruction. Possibly this tank was originally a large cistern in the rock underneath the cells, and the pressure at the same time destroyed its roof and the front of the caves.

Leaving the Tuljâ Lenâ caves and striking across the plain to the south-west, my guides brought me round the southern base of S'ivaneri fort, and to save time scaled it through the jungle of cactus and other thorny bushes on that side, and by 10h. 5m. A.M. we reached Chând Bibî's Mosque. Barom. 27·05 in., about 2,800 feet, Ther. 78° F. in the shade. The mosque is 22 ft. 6 in. by 16 ft. 8 in. inside. The two minarets are united by a flying arch, and, as remarked by Mr. Sinclair, "form a figure of the greatest simplicity and beauty, standing as they do sharp against the sky."* There is an inscription high up on the right side of the arched entrance. The mosque overhangs a fine tank cut in the solid rock, from which a large cave runs in under the rock, supported by square columns, and filled with water.

Near the top of the hill is an 'Idgah, and Adam Subedar's tomb, which has an inscribed string-course round the frieze, and smaller inscriptions over the doors. A cold wind was blowing here which brought the thermometer down to 73° F., Barom. 26·87 in., about 2,970 feet above the sea. From this we descended by the usual rough path from the gate, and reached the bungalow about noon.

* See *Indian Antiquary*, Vol II., p. 45.

Wednesday afternoon.—At 2 P.M. started again for Śivaneri, taking the east face of the hill. Going well along towards the south and, after visiting several cells in the lower scarp, came to a cave which has had originally two columns and pilasters in front of a narrow verandah. The cave has a wide door, and inside is a large square cell with the cylindrical base of a dahgoba—all coarsely hewn. Can the top have been of wood or other perishable or removeable material? This cave faces E.N.E. and the barometer indicated 27·45 in. On the sides of the scarp to the north of these excavations are several cisterns.

This side of the hill is peculiarly steep, and owing to the slippery dry grass it was ascended with difficulty. At 3-25 P.M. the thermometer at 80° F. and the barometer at 27·12 in. (2,750 ft.) a cave was reached at the south end of the upper scarp. In the north end of this cave is a stair leading to an upper floor. It has been a small hall, but the front is entirely gone except one pilaster at the south end. In the south wall is a small roughly hewn recess, and along the wall near the roof is an inscription (No. 11) in one line of deeply incised letters, with a raised device at the commencement. The hall below this has three cells on each side and four at the back—several of them quite unfinished.

Further north and somewhat higher, beyond a recess and a cistern with two openings, is a vihâra, the entire front of which is open, with a plain pilaster at each side having holes in them for the fastenings of the wooden front that has once screened the interior. There is a bench round the walls and an advanced seat at the back as if for an image, or, perhaps, a *guru* or teacher. It has been occupied in more recent times, as evidenced by a mud wall inside. Next we come to some large cisterns of which the roof has fallen in, and over the north side of them is a large vihâra with four cells at the back and two in the south end. In this case, again, there seems to have been originally only a wooden front; but for this has been substituted a stone one of ten courses of ashlar most carefully jointed, with a neatly carved door of the style of about the 10th century, and a well-wrought lattice stone window let into the wall. These were probably substituted by some Hindu sect not Bauddha. There is a fragment of an inscription at the north end, over a bench outside. North of this are some more cells, much decayed, but which had probably all wooden fronts: holes in the rock seem to indicate this.

At 4-35 P.M., after a very difficult and painful scramble from the last group, I reached the *Bârâ Kotri* group, so called from a large vihâra with *twelve* cells. Bar. 27·14 in., about 2,700 feet; Ther. 79° F. *First*, over a cistern broken in, is a dahgoba in half relief in front of a large cell with one stone bed, and having on the south side of the door a long inscription in five lines of varying length and in somewhat florid characters. Time did not permit my copying this, but as the letters had all been painted, I doubt not it was copied by Dr. Bhau Daji's Pandit. *Next* come four cells, the last with a stone bed; *third*, three wells with a small hall over the last which once had two square pillars in front; it is reached by a stair landing in the north end of the verandah. *Fourth* the *Bârâ Kotri* 36 ft. 8 in. wide and 33 ft. 5 in. deep, with four cells on each

side, and a bench round all four. It has two doors and two large windows, one of them measuring 9 ft. 10 in. in width, with a groove in the sill for the wooden frame-work.

Beyond this are several cells and a well, then a small vihâra with three cells on the south side, and two at the back, with a dahgoba in half relief, in a recess, probably an older form than that in Cave III. at Nasik.

The next is a fine cave; it is a lofty flat roofed Vihâra. The front wall was probably originally pierced for two windows and the central door 6 ft. 1 in. wide, but the south window has been hewn down until it forms a door; inside the front wall is an outer cross aisle or vestibule 4 ft. 9 in. wide, separated from the inner hall by two octagonal pillars and two others just attached to the wall: these have the Nasik or water-jar base and capitals, but the latter do not reach the cross beam above; from the capital rises a short square pillar about 2½ feet high reaching to the roof, which is perhaps 18 or 19 feet high. The inner hall is 30 ft. 11 in. by 20 ft. 6 in., near the back of which stands a well proportioned dahgoba 10ft. 3 in. in diameter, the cylindrical part 5 ft. 11 in. high and surrounded on the upper margin by the rail pattern and with what are intended to represent the ends of bars projecting out below it. The umbrella is carved on the roof and connected with the capital by a short shaft. The ceiling has been painted and still retains large portions of the colouring: the design is in squares each containing concentric circles in orange, brown, and white, but light was beginning to fail and I could not be certain of the darker tints. Outside is an inscription in three lines (No. 12) first given by Colonel Sykes (*Journal Royal Asiatic Society*, Vol. IV., page 289, No. 7) in a not very accurate copy. Beyond this are some wells and fragments of cells. It was now full time to return, and by a rough and dangerous descent over slippery dry grass and steep rocks, I reached the bungalow again a little after 6 P.M.

Thursday, 12th November.—After a four miles' walk and a steep climb I reached the caves in a spur of a hill to the east of the Ganes'a Lena at 7-40 A.M. Ther. 72° F., Barom. 27·34 in. = about 2,400 feet. The caves here face S.S.W. The Chaitya, the most easterly of the group, is a small one 8 feet 3 inches wide inside and 22 feet 4 inches in length, or about 15 feet 4 inches from door to the dahgoba 4 feet 10 inches diameter. The sides or jambs of the façade are carved with chaitya window ornaments some having a dahgoba inside, and others a lotus flower, while the rail ornament is interspersed in the usual way. The face of the moulding round the window is also carved with a geometrical pattern. The walls are not straight, nor the floor level, and altogether the work seems to have been left unfinished, except perhaps the upper part of the dahgoba, the cylinder of which is 4 feet 10 inches high, and the total height 9 feet 4 inches. The aisle, which is never wanting in a finished dahgoba, has not been begun here. To the narrow ledge over the architrave of the walls is 16 feet and to the roof 18 feet 2 inches.

Next to this, but higher up and almost inaccessible, are two cells; then a well; and thirdly a small vihâra with two windows and two cells at the back, one

with a stone bed, and some rough cutting in the wall between the doors to them resembling a dahgoba but quite unfinished. It has also a cell with stone bed at the left side; outside are two more cells, and a chamber at the end of the verandah, which is common both to the vihâra and cells. These caves usually represented as inaccessible, from the precipice being almost perpendicular are difficult of access and dangerous for any one not having a steady head and unaccustomed to climbing.

At 9-40 A.M. I returned to Junnar again and started immediately for Śivaneri, reaching the first cave from the north on the western slope of the fort at 10-50 A.M., Ther. 76° F., Barom. 27·20, about 2,650 feet. It is a vihâra 30 feet 8 inches wide by 27 feet 6 inches deep with two windows and a door. It has had a verandah about 4 feet wide with 4 pillars of wood: the four square members of the abacus are carved in the rock with a hole about 2 inches square on the under-surface of each to receive the tenon of the wooden shaft. On the ceiling is a fragment of painting, just sufficient to show that it has been in the same style as in the Chaitya on the other side of the hill.

At 11-20 A.M. reached another group consisting of five wells and a vihâra with four cells, having a mud wall built up in the front of it. South from these again are fragments of three or four others facing W.N.W. but no ways remarkable.

Measurements were taken for plans of all the more important caves, and copies of the accompanying inscriptions, which are submitted for translation by Pali scholars.

This completed my four days' examination of the caves around Junnar, and after visiting the Jumma Masjid, which is remarkable for its carved wooden brackets well deserving of being photographed, and inspecting a sculptured stone deposited in the Kacheri by Mr. W. F. Sinclair, C.S., which, whether it be Hindu or Buddhist, is certainly unique in the quaint and peculiar style of its sculpture, and well worth publication.* The same evening I reached Nârâyânganw, and on the 14th Poona.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Bombay, 21st November 1874.

* I would suggest that if this stone can be conveyed in *safety*, it should be sent to the Asiatic Society's Museum in Bombay, where it could be easily photographed.

INSCRIPTIONS FROM KANARA.

Of the Inscriptions from Belgâm and Kalâdgi in the *Report* of my last season's work, Mr. J. F. Fleet, C.S., supplies the following transcriptions and translations with remarks on the first:—

No. 7.—Badami.—Inscription in Cave III.

Transcription.

स्वस्ति ॥ श्रीस्वामिपादानुध्या(ध्या)तानाम्मानव्यसगोत्राणा[ङ्]हरितीपुत्राणाम्
अग्निष्टोमाग्निचयनवाजपेयपौण्डरीकबहुसुवर्ण्णश्वमेधावँ-
भृथस्नानपवित्रीकृतशिरसां चल्क्यानां वंशे संभूतः शक्तित्रयसं-
पन्नः चल्क्यवंशाम्बरपूर्ण्णचन्द्रः अनेकगुणगणालंकृतशरीरस्स-
र्व्वशास्त्रार्त्थतत्वनिविष्टबुद्धिरतिबलपराक्रमोत्साहसंपन्नः श्रीमङ्गलीश्वररणवि-
क्रान्तः प्रवर्द्धमानराज्यसंव्वत्सरे द्वादशे शकनृपतिराज्याभिषेकसंव्वत्सरे-
ष्वतिक्रान्तेषु पञ्चसु शतेषु निजभुजाबलम्भितखड्गधारानभितनृपतिशिरोम-
कुटमाणिप्रभाराञ्जितपादयुगलश्चतुस्सागरपर्य्यन्तावनिविजयमङ्गलिका-
गारः परमभागवतो लयनो(नं) महाविष्णुगृहमतिदैवँमानुष्यकमत्यद्भुतक-
र्म्मविरचित(तं)भूमिभागोपभागोपरिपर्य्यन्तातिशयदर्शनीयतमं कृत्वा
तास्मिन् महाकार्त्तिकपौर्ण्णमास्यां ब्राह्मणेभ्यो महाप्रदानन्दत्वा भगवतः प्रल-
योदित(ता)क्रैमण्डल(ला)कारचक्रक्षपितामरारिपक्षस्य विष्णोः प्रतिमाप्रतिष्ठाप-
नाभ्युदये(य)निमित्त(त्तं) लङ्गीश्वरनाम ग्रामन्नारायणवल्युपहारार्त्थं षोडशसंख्येभ्यो
ब्राह्मणेभ्यश्च सत्रनिबन्धम्प्रतिदिनमनुविधानङ्कृत्वा शेषं च परिव्राजकभो-
ज्यन्दत्तवान् सकलजगन्मण्डल(ला)वनसमर्त्थाय रथहस्त्यश्वपदातसंकुला-
नेकयुद्धलब्धजयपताकावलम्बितचतुस्समुद्रोर्म्मिनिवारितयशःप्रता-
नोपशोभिताय देवद्विजगुरुपूजिताय ज्येष्ठायास्मद्भात्रे कीर्त्तिवर्म्मणे
पराक्रमेश्वराय तत्पुण्योपचयफलमादित्याग्निमहाजनसमक्ष-
मुदकपूर्व्वं(र्व्वँ) विश्राणितमस्मद्भ्रातृश्वश्रू[षि]णि यत्फलन्तन्मह्यं स्यादिति [॥]त(न) कैश्चि[त्]
परिहापयितव्यः ॥ बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता यस्य

---

* In the original this letter is inserted below the line, having been at first omitted.

† In the original the ङ्ग and the ई are clear, but the first consonant of the compound letter has been effaced; judging from the space left and the position of the ङ्ग, the missing letter is probably ङ्ग, but it might of course be ग्ग, ङ्ग, or व्व.

यस्य यदा भूमिः तस्य तस्य तदा फलम् [॥] स्वदत्तां परदत्तां वा ये(य)-

न्तादृक्ष युधिष्ठिर महीम्महीक्षितां श्रेष्ठ दानाच्छ्रेयो नुपालनं [॥]
स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां श्वविष्ठायां
कृमिर्भूत्वा पितृभिस्सह मज्जति [॥] व्यासगीताः श्लोकाः ॥

Translation.

Hail! In the twelfth year of his prosperous reign, five hundred of the years of the royal installation of the S'aka king having expired, S'rî-Mangalîs'vara, who is valorous in war,—whose two feet are tinted with the lustre of the jewels in the diadems of kings who have been caused to bow down before him by the edge of the sword which is wielded by his arm,—who is the auspicious abode of victory over the (*whole*) earth as far as the four oceans*,—who is a most excellent worshipper of (*Vishnu as*) the Holy One†,—who is born in the lineage of the Chalkyas who meditate on the feet of S'rî-Svâmî‡, who are of the kindred of Mânavya, who are the offspring of Haritî, and whose heads are purified by ablutions performed after the celebration of the Agnishtóma, Agnichayana, Vâjapêya, and Paundarîka sacrifices, and horse-sacrifices which cost much gold,—who is endowed with the three constituents of regal power§,—who is the full moon of the sky which is the race of the Chalkyas,—who is possessed of a body which is adorned with a multitude of many good qualities,—who has an intellect which is intent upon the true essence of the meaning of all the sacred writings,—who is possessed of extreme strength and prowess and energy,—having erected a temple, an abode of the great Vishnu, surpassing everything which is celestial or human, fashioned with most curious workmanship, most worthy to be looked at on the surface of any primary or secondary division of the earth‖, and having given rich gifts to Brâhmans in it on the holy full-moon of the month Kârttika, granted, on the occasion of the installation of the image of the holy Vishnu who destroyed the army of the enemies of the gods with his discus the shape of which is like that of the sun risen (*again*) after the destruction of the universe, the village called Lañjîs'vara¶, having made a daily observance the bestowal of food and alms upon sixteen Brâhmans for the purpose of offering the oblation to Nârâyana and (*having set apart*) the remainder for the sustenance of wandering religious mendicants,—saying "In the presence of the Sun, Fire, and the (*guild of*) Mer-

* *i.e.*, the northern, southern, eastern, and western oceans.

† 'Parama-bhâgavata,' a most excellent worshipper of Bhagavân or Vishnu.

‡ A name of Kârttikêya or Mâhâsêna, the god of war. This and the following two titles belong also to the kings of the older Kâdamba dynasty of Palâs'ikâ, (see Nos. 2, 6, and 7 of the inscriptions published by me at page 235 *et seq.* of Vol. IX., No. xxvii., of the *Journal of the Bom. Br. R. A. Society*) and probably to the kings of other old dynasties also.

§ Sc. majesty, the power of good counsel, and the force of energy.

‖ The meaning of the compound 'bhûmibhâgôpa, &c.' is obscure and my interpretation of it may perhaps not be correct.

¶ See note † to the transcription.

"chants*, the reward of this accumulation of religious merit has been made over "with oblations of water to my elder brother Kîrttivarmâ, the lord of valour, who "was sufficiently powerful to protect the whole circle of the earth, who was adorn- "ed with a canopy consisting of his fame which was propped up by standards of "victory acquired in many battles in which there were mêlées of chariots and ele- "phants and horses and footmen, and which was bounded (*only*) by the waves of "the four oceans†, and who was worshipped by gods and Brâhmans and spiritual "preceptors; let whatever reward belongs to (*me who am*) possessed of a desire to "obey my brother accrue to me." (*And this grant*) is not to be diminished by any one; (*for*) :—"Land has been given by many and has been continued in "grant by many; he, who for the time being possesses land, enjoys the benefit of it. "Carefully continue, O Yudhishthira, land that has been given whether by thyself "or by another; continuing a grant is the best (*act*) of kings and is more excellent "than giving. He, who confiscates land that has been given whether by himself "or by another, becomes a worm in the excrement of a dog and sinks (*into hell*) "with his ancestors":—(*these are*) the verses sung by Vyâsa.

Remarks.

The inscription records the erection of a Vaishnava temple and the allotment of grants on behalf of it by the Châlukya king Mangalîs'vara or Mangalîs'a in the S'aka year 501 (A.D. 579-80).

This is the first instance that I have met with of the name of the dynasty being spelt as 'Chalkya'; the usual form is Chalukya or Châlukya, and it is, I think, also occasionally written Chalikya.

The early Châlukya kings appear to have been very tolerant in matters of religion. In an inscription at Aiholli in the Kalâdgi District, not far from Bâdâmi, we find Pulikês'î II., the nephew and successor of Mangalîs'a, erecting and making grants to a Jain temple in the S'aka year 507, and Linga or S'aiva temples were erected and endowed by others of them.

The present inscription fixes the S'aka year 490 as the commencement of the reign of Mangalîs'a. S'aka 488 is the date obtained by Sir W. Elliot for his predecessor Kîrttivarmâ I.

This inscription also determines, with a precision not hitherto, I think, attained, the commencement of the S'aka era. The era has been considered to date "from the *birth* of S'âlivâhana, a mythological prince of the Dekhan, who "opposed Vikramâditya, the Râjâ of Ujjayinî."‡ It is here said distinctly to "date from the *royal installation* or *coronation* of the S'aka king."

* The merchants, or probably the chief men among them, constituted a village jury and investigated disputes, pronounced the results of trials by ordeal (see the Kâdamba inscription of Kittûr at page 304 *et seq.* of the above-mentioned number of the Journal of the *Bom. Br. R. A. Society*), witnessed grants with a view to subsequently proving them if required, &c.

† *I.e.*, which spread over and enveloped the whole inhabited earth.

‡ Thomas' edition of Prinsep's *Antiquities*, page 154.

No. 23.—PATTADKAL.—ON A PILLAR IN THE E. PORCH OF THE GREAT TEMPLE.

Transcription.

भरतनुतवचनरचनाविरचितनटसेव्य-
सिंघ(ह)नादेन परनटमदान्धहस्ती परिहीनमदो
भवत्येव ॥ नटसेव्यभरतमतयुतपटुत-
रवचनाज्ञानिप्रपातेन कुटिलोन्नतनटशैल(लः)
स्फु(स्फु)टितानतमस्तकः फ(प)तति ॥.

Translation.

As an elephant, blinded by rut, is deprived of his frenzy by the roaring of a lion, so other actors are deprived of their presumption by the rules which are to be adhered to by actors and which are comprised in the arrangement of the celebrated precepts of Bharata†. As a curved and lofty mountain falls, having its summit torn open and thrown down by the fall of a thunderbolt, so disingenuous and arrogant actors fall, having their heads cleft open and bowed down by a very clever composition in accordance with the opinions of Bharata, which are to be adhered to by actors.

No. 33.—INSCRIPTION IN AN OLD TEMPLE AT AIHOLLI.

Transcription.

स्वस्ति [॥] जम्बुद्वीपान्तरे कश्चित्
वास्तुप्रासादतत्त्वतः [।]
नरसोब्बसमो विद्वान्
न भूतो न भविष्यति ॥

Translation.

Hail! There has not been and there shall not be in Jambudvîpa any wise man, proficient in (the art of building) houses and temples, equal to Narasobba.

Note.—The initial letters of the lines in the above transcriptions correspond to the initial letters of the lines of the originals. In the originals the lines are for the most part all of the same length, in this respect, however, it is not possible to imitate the originals in the transcriptions.

J. F. FLEET, Bo. C.S.

---

* This letter was at first omitted in the original and then inserted below the line.

† The author of a collection of rules on the subject of dramatic composition and theatrical exhibition.

No.1

No.2

No.3

No.4

No.5

No.6

No.7

No.8

No.9

No.10

No.11

No.12

913.5479
Bir6/Mem

2 Copies Secy. B.B. Royal Asiatic Society
39

No. 2

Archæological Survey of Western India.

MEMORANDUM

ON

THE ANTIQUITIES

AT

DABHOI, AHMEDABAD, THAN, JUNAGADH, GIRNAR, AND DHANK.

BY

J. BURGESS, F.R.G.S., M.R.A.S., M. DE LA SOC. AS.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT.

T. 6-17

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.
1875.

BOMBAY BRANCH
OF THE
Royal Asiatic Society.
CLASS 27 Mayp6

MEMORANDUM OF THE ARCHÆOLOGICAL SURVEY IN KÂTHIÂWÂR.

THE CHIEF SECRETARY TO GOVERNMENT,

BOMBAY.

SIR,

I have the honour to submit the following outline of the progress of the survey during the months of December 1874 and January 1875, for the information of Government, and in anticipation of the more complete report, which can scarcely be published within another twelve months.

I reached Dabhoi on the 28th November last, expecting my assistants on the 30th: they did not appear, however, till the evening of 1st December; and the School of Art student sent was so little qualified for the work that I had to send him back, and his place was not supplied till 24th December.

The principal objects of interest at Dabhoi are the old walls and gates. The latter are four in number, but from Dabhoi (Sansk. *Darbhâvatî*) being one of the most easterly fortresses of the kingdom of Anhillawâdâ, both fortifications and gates suffered from the Muhammadan invasions in the end of the twelfth and the thirteenth century. The fortifications are said to have been founded during the glorious reign of Siddharâja Jayasiñha (A.D. 1093-1142) and repaired by Visal Deva in the end of the thirteenth century (cir. 1255).

Forbes, in his *Oriental Memoirs* (Vol. II. pp. 335—337) gives the following tradition connecting the name of Visal Deva with Dabhoi:—

"I may observe that the Bhauts and Churruns, the only historians of Guzerat, account for their expensive and sumptuous portal and the other magnificent structures in the city by the following story, which is probably founded on fact though blended with fable. Their traditions relate that, many centuries ago, a Hindoo Rajah, named Sadara Jai Sihng,* the 'Lion of Victory,' reigned in Putton, the *Paithana*, or *Pattana*, of the ancient Greeks:† a city built on the banks of the river *Godavery*, at a great distance from Dhuboy.

"According to the privileged custom of oriental monarchs this rajah had seven wives, and many concubines; the first in rank, and his greatest favourite, was called Ratanalee, the 'Lustre of Jewels,' an additional name conferred upon her, expressive of transcendent worth and superior beauty, in which and every elegant accomplishment she excelled all the ladies in the harem. She thus preserved an ascendancy over the rajah, notwithstanding she had no child, and several of the rest had presented him with princes. The intrigues and jealousies

* Siddharâo Jayasingh who reigned A.D. 1093—1142, but died childless.—J. B.

† Here Forbes is all wrong: the capital of the Gujarat kings was at Anhillawâdâ Paṭṭan on the Sarasvati,—the Neherwalah of the Arabic geographers.—J. B.

among the secluded females in the eastern harems are well known; they prevailed powerfully at Putton, where the ladies were all jealous of Rattanalee, and used every means to alienate the rajah's affection from his favourite; but when they found that she also was in a state of pregnancy, their hatred knew no bounds. According to the superstitious customs of the Hindoos, they employed charms and talismans to prevent the birth of the child; and the beloved sultana, superstitious and credulous as themselves, imagined their spell had taken effect, and that while she remained in the palace her infant would never see the light.

"Impressed with these ideas, she departed with a splendid retinue to sacrifice at a celebrated temple on the banks of the Nerbudda, and after a long journey arrived late in the evening at a sacred grove and lake, about ten miles from the river, on the very spot where Dhuboy now stands; there the princess pitched her tents, intending to conclude the journey the next morning. In this grove dwelt a Gosanee, who had renounced the world, and passed his life in religious retirement. On hearing of Rattanalee's arrival he requested to be admitted into her presence, a request which is seldom refused to those holy men: he desired her not to proceed any further, as that grove was sacred, and there in a few days she would be delivered of a son. The princess followed his advice and continued in her encampment until the birth of her child, who, at the Gosanee's desire, was named Viseldow, 'or the child of twenty months.'

"This pleasing news was soon conveyed to the rajah, who declared young Viseldow heir to the throne; and finding his mother delighted with the spot where she had obtained the blessing, and fearful of returning among the ladies of the harem, he ordered the lake to be enlarged, the groves extended, and a city erected surrounded by a strong fortification, and beautified with very costly decoration. The most eminent artists were engaged to build this famous city, and over them was placed a man of superior abilities, who lived to complete the immense work, thirty-two years after its commencement. At that time Viseldow* had succeeded his father on the throne of Putton, but generally resided at the place of his nativity, where, on dismissing the several artists, he made them suitable presents; but desirous of more amply gratifying the man to whose superior taste it was indebted for such extraordinary beauty, he desired him to name a reward for his services. The architect respectfully replied, that being happy in the prince's favour he wanted neither money nor jewels; but as the place had not yet received any particular name, he entreated it might be called after his own, Dubhowey, which was immediately granted, and with a slight alteration is the name it still retains."

* The gate that has suffered most is the Hirâ gate on the east, beside a temple of Kâlkâ Mâtâ, remarkable for its profuse sculpture: the most entire is the Nândod gate on the south. Original portions, however, of the four still remain,—they have only been repaired or partially rebuilt, and Muhammadan arches substituted for the old Rajput mode of spanning the aperture by corbelling inwards, with long stone lintels above supported by a series of carved brackets. The gates are about 16 feet wide by 30 deep, with six arches in the depth, the pilasters to which contract the clear way to little over 13 feet. The space between the

* Visal Deva, the brother of Vira Dhavala of the Waghela dynasty, ruled from 1243 to 1261.—J. B.

middle pair of arches is about 8½ feet, and to the outer of these two the gate was hung. Inside there is one small room on each side, about 6½ feet by 9, for the *darwân;* otherwise the lower portion on each side of the entrance is a solid mass of masonry 30 feet by 12.

The brackets and lintels and upper portions of the side walls have all been elaborately carved with mythological figures and architectural ornament; and inside over the top of the façade of the Nândod gate there are remains of a line of statues. Most of the larger figures, however, have been damaged by the Muhammadans. The Hirâ gate, said to be so named from the mason or master-builder under whose superintendence and from whose designs it and the temple beside it were built, has suffered so much that it has been almost entirely rebuilt. There are fragments of two inscriptions on this gate, but so situated and in such condition that I could get neither rubbing nor 'estampage' of them. Had I only had a pandit with me, copies might, with some care, have been obtained, as also of a much more perfect one on a marble slab on the base of Kâlkâ's temple, and of another in Persian and Sanskrit near the large talâo, in the town. The walls are much ruined in many places, but there are still considerable remains of the covered portico or colonnade that extended along the inside of them, and which probably formed the barracks of the Hindu garrison: it is generally over 9 feet in depth, with portions 16 feet 4 inches deep: one of the most entire being to the right on entering the Barodâ gate.

The tower at the south-west corner drawn by Kinloch Forbes (*Râs Mâlâ*, Vol., I. p. 252) has *perpendicular* walls: they do not *slope inwards* as he represents.

Photographs were taken of the Hirâ gate and temple, of the Nândod and Baroda gates, and of the tower just referred to. I wanted also sketches of some of the curiously sculptured stones built into the walls beside the Morî gate, but here my assistant failed me.

5th December. AHMEDABAD.—Here I got very good rubbings of many of the inscriptions in the mosques, and might have got many more had I been able to spare the time. With Colonel Mellis I went over the excavations in the Bhadr, and can have no doubt that the foundations he has exposed, are those of the original Muhammadan citadel of the 15th century, to which the present building is long subsequent.* I examined the principal sculptured stones that had then been dug up, and have already suggested that they should be kept until my return to Ahmedabad, probably in April, when I shall select such as seem deserving of permanent preservation.

A principal object of my visiting the mosques, &c., of Ahmedabad and Sarkhej was to see what seemed to require special attention for their preservation.

* Mahmud Begada surrounded Ahmedabad with a wall and bastions in A.D. 1485-6, inscribing the Hijirah date in the chronogram,—

مَن دَخلَه كان اٰمنًا

"Whoever is within is safe."

Ranî Sipri's tomb is being extensively restored, and Ranî Rupamati's mosque is also undergoing thorough repair under the superintendence of Colonel Mellis. And most of the others that I had time to visit seem to be in fair repair, and only require occasional attention to keep down weeds and young trees which are so apt to take root on the flat roofs. Two or three monuments, however, do seem to require a little more attention than they have hitherto received. The first is Ahmed Shâh's mosque in the Bhadr. It is hidden away from general inspection, in a courtyard filled with rubbish and weeds, and has not been used for worship for at least a century, but when carefully examined it will scarcely be found second in interest to any at Ahmedabad and in structural arrangements and proportions inside. It ought, I submit, to be cleaned out and kept in such repair as to prevent its going to decay: restoration I would ask none.

The Ranis's tombs come next in interest: they have suffered sadly from people carrying off the beautifully carved marble slabs. The court and corridors with the exquisitely latticed screens also require attention.

The third building is Dastur Khân's mosque, the modern brick partitions and rubbish about which might be cleared away, and the perforated screen—one of great beauty—might be cared for.

Several of the buildings at Ahmedabad have, I believe, fallen into the hands of Government, and I know of no place in India where General Cunningham's very sensible recommendation to place religious buildings, *no longer in use as such*, under the civil authority of the place, could be more easily carried out. It has already been so done in several cases with the best results, where there are funds for the special preservation of the buildings; where this is not the case, I would suggest that the surplus of funds should not be largely expended on restorations, but used, in part at least, for the conservation of all the Musalman remains placed under the charge of the Collector.

Ahmedabad was illustrated about eight years ago by a series of about 120 photographs taken by Colonel Biggs and edited with very valuable architectural and historical introductions by Mr. J. Fergusson, D.C.L., F.R.S.; and Mr. T. Hope, Bo.C.S. But valuable and interesting as that work is, it by no means adequately represents the art and architecture of the place. Were the Archæological Survey of Western India not so limited both in time and equipment, it would be worth while to devote five or six months to the delineation of details, sections, ground-plans, &c., with a view to the preparation of a volume analogous to that issued eight years ago on Bijapur,—with the addition, however, of a complete series of the inscriptions.

10*th December*.—Left Ahmedabad for Wadhwan, and reached Dhranghadhra the same evening, returning to Wadhwan on the 12th. On Monday, 14th, went to Muli, where is a fine large temple of Swâmi Nârâyaṇa, but it is so like others of the sect in many places throughout Kâṭhiâwâd that I did not delay to photograph it.

15*th December*.—Thân is a village to the north of the main road from Wadhwan to Râjkot, 12 or 14 miles north-west from Muli. Close to the village is a

small rock-cut apartment, apparently never quite finished. It has two pillars supporting the roof, and at the back a small shrine advancing into the cave with a stone bench in it as if for an image; but beyond this and the probability that, like the majority of other caves in this province, it may be Bauddha, there is nothing further to indicate the sect that excavated it, nor the age in which it was made.

About 600 yards south-west from the village, in a rock or low rocky hill, is another similar cave somewhat smaller and very rudely formed: the roof is also supported by two pillars much worn, and two others at the back not quite detached from the rock. The roof is low and the sides unfinished. There have also been other excavations in the rock close by, but the stone is easily weather-worn, and little of them remains.

Snake-worship still lingers among the Kâṭhis about Thân. On the west side of a tank near the village is a small temple devoted to it. The Devata is Wâsukhi or Vâsinghji, (vulgarly pronounced 'Bâshanji')—one of the five snake brethren: the others being Bândiâ Beli—who has a shrine at a place about 3 miles from Thân, where is a slightly warm spring close to the ruins of Mândâvgadh (in the Mândav hills); Tâlsaniyo; Bhujiyo; and Khâmbrâ. Wâsukhi is deified as S'esha Nârâyaṇa, and represented in the temple, on a slab, by a triple-headed snake with the tail coiled up spirally, and two smaller monocephalous ones—one on each side. On their right (the spectator's left) is a figure of Nârâyaṇa or Vishṇu. Both images are smeared red all over, and before them are laid *s'âligrâmas* and *s'aṅkhas*. The pujâri is a *sannyâsi* from near Banâras, and wears a brick-red cloth and uses a Rudrâksha Mâlâ, or rosary, of 19 beads. Shading the temple is a large *Râyaṇa* tree—the close foliage of small dark green oval leaves, which makes its shade so grateful, apparently having had to do with its being consecrated as a sacred tree in Western India, where it is specially dedicated by the Jains to their first Tirthankara—Rishabhanâtha—the patron saint of S'atruñjaya—no shrine to him being complete without a *Râyaṇa* tree overshadowing his *charana* or footprints.

In the court of this temple are many slabs of pottery, with images of the three snakes in alto rilievo similar to that in the shrine: they are apparently votive offerings. Doubtless much curious information respecting snake-worship and the worship of the Sun could be obtained in this neighbourhood by any one who had the time and tact to elicit it: it is to be hoped Major Watson may some day take the opportunity of doing so.

Outside the village, on a long raised platform, are seven small shrines in line, each with a small open porch, and containing the *charana* of the Bhaktas of the Kâṭhis,—except one in which a linga is placed. In another, a little advanced from the line, is a small brass image of Kânya, or Lâlji. On each side of him is what they call 'Niklanga'—a man on horseback—representing the tenth avatar of Vishṇu, and in front of the altar are the *paglas* of Jâdra Bhakt—apparently a recently deceased Sâdhu.

Four miles south from Thân is the ruin of an old *bând* known as the Sândâsar, built originally of massive stones but burst by the force of the retained water,

and the stones are now found scattered down the stream for several miles. Just above the east end of it on a rocky rising ground stands a small deserted temple called Muni Bâwâ's. When entire it must have been a very pretty shrine—prettily situated where it commands an extensive view, much more beautiful doubtless when the Sândâsar dam formed an extensive reservoir, almost in front of it. There is no inscription on it except on the jamb of the shrine door, where we read—

संवत १५५७ वर्षे.

but which seems to have been cut by some visitor, for the temple must belong to about the same age as that of Sûrya Nârâyaṇa at Somanâth, and is probably the older of the two—possibly dating from the 11th century. The plan is the usual one for a small temple—a broken square, of twelve columns, with two outside on each face, forming bays to the side windows, a vestibule to the shrine and an inner porch: each area measuring 6 feet 3 inches by 3 feet 4 inches. The square inside measures 15 feet 2 inches between opposite columns. The pillars are square below, and built partly into the high screen wall that surrounds the maṇḍap: above the screen they are octagonal, with round capitals supporting brackets. Each bracket has a four-armed figure carved upon it—each figure different from the others or in a different position: one is a Gaṇapati, another has a dog's face on his stomach and holds the mouth of it open with his fingers, one has his head turned downwards and his back outwards, and supports the upper member of the bracket with his feet, some gape, and most of them are comical or whimsical.

One pillar of the maṇḍap and much of the sculpture on the S'ikhar has fallen. The shrine door is neatly carved with a running flower pattern on the jambs, human figures below at each side, and three bands of small ones on the architrave, outside the jams. Gaṇapati is carved on the lintel, indicating a S'aiva shrine, and the frieze above is divided into seven compartments by colonnettes; the central one is occupied by a sitting figure, and the others by standing ones.

The roof is domed on eight pillars—the central pair on each face of the square, and has been neatly carved, as have also the roofs of the porch and shrine.

Outside, round the *vimana* or shrine, are carved a number of mythological figures;—one of them on the back, or west end, is a three-faced figure or *trimurti*, —possibly intended for Brahma. In all the receding compartments are figures of a curious nondescript animal, a sort of griffon—*grâsdâ*—which again occurs in a much less prominent form at Gumli, but figures in Indian sculpture from the age of the Bauddha caves downwards: perhaps it is intended for a *siñha*, but sometimes it is carved with a long snout like a tapir's, or an elephant's trunk, and sometimes with very long horns like an antelope's. Here it is repeated again and again as a principal figure, assailed by men with bows, spears, &c.

Songaḍh.—The old temple of the sun has been pulled down, and a modern shrine raised on the site.

24th December. JUNAGADH.—The antiquities of Junâgah are too numerous to describe in detail without plans and photographs, which cannot be given here.

I shall not, therefore, attempt to give any account of the Jaina temples on Mount Girnar, but confine these notes almost entirely to the Bauddha and other remains apparently of about the same age.

In the jungle within the north wall of Junâgadh, at Mâï-Gadechi, under an old Hindu temple converted into a mosque, is a cave 26 feet 8 inches wide by 13 feet deep: the roof supported by two octagonal columns 9 feet 10½ inches high, with sculptured capitals,*—the sculpture, however, defaced and plastered over by its Muhammadan appropriators. The two square pillars which divide the front of the cave, have had *sinha* brackets on the outer face, and are 7 feet 10 inches high. At the west end is a small cell 8 feet 11 inches by 6 feet 2 inches.

It is by no means clear that this was a monastic abode: it seems quite as likely that it was a sort of garden retreat with a bath in front, similar to the one to be afterwards described on the Uparkot, and connected with the palace at Kâprâ Kodiâ. In the sunk area or court in front now stands the small cell or shrine of a *pîr* or *auliâ*, about whom the attendant and others tell stories of the most grovelling and silly ignorance, of marvels that a child might well refuse to listen to, as equally absurd as they are purposeless.

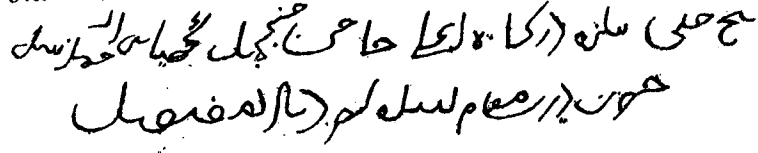
To the west of this is the rock of Kâprâ Kodiâ, now rapidly disappearing before the Nawâb's quarrymen,—but in which is still to be seen a *portion* of an ancient rock-hewn dwelling, originally of great extent, and still locally known as Khengâr's Mêhal or palace. What still remains of it extends fully 250 feet in length, through the rock, and has a width at one part of about 80 feet; but as the rock has been quarried entirely away, up to these limits, on three sides, it is impossible to tell what was its original extent or plan. "It was too old," said a man I spoke to, "to be of any use, and so the Darbâr gave it up to be quarried." This, I believe, represents the genuine local view on the point. Would that we had had a plan and a few descriptive notes of its original extent and details before the quarrymen touched it!

Beginning at the west end, we find on the top of the rock two stairs descending, the one from the south and the other from the north; by the former of these we enter the south side of a hall about 38 feet 8 inches square, with four heavy pillars in the floor enclosing an area about 15 feet square, which is open to the air above. In the south-west corner the wall has been broken through from the quarry. On the west side is a small unfinished recess; and at the north-west corner is a somewhat larger one with two pillars in front, and open into the quarry on its west side. At the south-east corner a door leads to the foot of the other stair already mentioned, and opposite to it is a door entering a much larger hall, 61 feet by 60, with sixteen pillars on the floor (one of them destroyed) arranged in fours round four areas, each about 15 feet square and open above, leaving between them two aisles crossing at right angles in the centre. All the pillars are quite devoid of carving, and have a re-entrant angle at the corner of the open square. They are not exactly of the same dimensions, nor perfectly symmetrically arranged, nor are the sides of the rooms quite straight. Round the

* A ground plan and drawing of one of the columns made.

walls has been a bench. On the north wall is the Inscription No. 5. The wall is rough and full of small holes, so that the points are read doubtfully.

No. 5.



On the east side, near the north end, a door leads into what must have been a spacious apartment. The back or north corridor is 111 feet in length by 10½ feet wide, and has returned along the east and west sides. The west side is entirely ruined by the quarry, but on the east it extends about 90 feet, by 8 feet 10 inches wide inside the pillars. In front of this has been a passage about 9 feet wide and open above, and within this again a second covered corridor about 10 feet wide, including the columns: on the east side, however, there is a wall affording support to a stair ascending from the open passage to the roof or top of the rock. Within this the whole is quarried away.* Under the centre of this apartment there is a passage, but whether for sewage or as a secret entrance, can scarcely be determined: it is quite choked up with earth and rubbish.

Leaving this by a door on the north side, we enter a hall extending east and west, 67 feet 4 inches by about 16 feet 10 inches wide, which has recently been used to burn lime in. Two pillars still support the roof, but others have been destroyed, as has the whole of the front up to, and under which the quarry has recently been extended. At each end is a chamber measuring 17 feet by 8 feet 9 inches with two pillars in front—one gone in each case.

At the north-east corner of this a fragment of an apartment is left, showing that, in this direction at least, the excavations extended further. And just behind this, is the side of a shaft which descended from the top of the rock into the subterranean passage already mentioned. The rest has been recently quarried away.

Returning into the long corridor we find another door, further east, which, by a short passage running to the north-east, leads into a long deep passage running E. S. E. about 30 yards, till stopped by a wall: in the other direction it passes a recess 11 feet 4 inches by 9 feet 9 inches, and is then lost in the quarry. This passage is open up to the top of the rock, and, in parts at least, is much filled up with rubbish.

On the back wall of the recess just mentioned is the Inscription No. 1, cut in very large characters.

There are many scribblings on the pillars and walls of the other apartments, but the stone is so rough and worn that without a thorough knowledge of the alphabet or alphabets (for there are more than one) it would be almost impossible to transcribe a single specimen with perfect accuracy. Nos. 2, 3, and 4 may be taken as specimens. But, so far as my memory serves me, there were inscriptions, only six years ago, in the old Pali character: Colonel Tod also distinctly states so. But now they have entirely disappeared, with the chambers in which they

* Ground plan of the whole, and two photographs taken.

were: the forms of the letters alone would have helped us to assign an age to these works; but, unless copies are to be found among Dr. Bhau Dâji's papers, there is probably no record left of these inscriptions. Let us hope there are, and that they will be given to the world in time to be of some use!

Returning again to the large corridor, and leaving it by a door in the east side, we enter the last apartment, more irregular in shape than any of the rest, and consisting of two open areas divided by a covered passage, and having a covered corridor round the east and south sides, and at the north end a room 7 feet 5 inches deep by 17 feet long, with two pillars in front. The two areas with the covered passage measure together about 62 feet by 17.

Opposite to the entrance door another leads out to the foot of a stair, which ascends to the north, turning round to the east and landing within a few feet of the end of the deep open passage referred to, and over the brink of the quarry on this side.

A little to the south of this are a few small detached rooms, quite choked up.

The roofs over these chambers are 10, 12 or more feet in thickness; and along the edges of the open areas are fragments of pillars and indications of sockets, &c., showing that, while excavated to give air and light, these areas were protected by roofs to keep out the glare of the noon-day summer sun and the rains of the monsoon. There are some traces also of what I take to have been channels to carry off the water. The indications, however, do not tend to show that any considerable portion of the structure was above the rock, from which to infer that these retreats were only the substructures of a palace intended for coolness during the heat of the day. A carefully surveyed plan and two photographs have been taken to illustrate this monument.

Besides the Mâi-Gaḍechi excavations there are other fragments left, well to the south of these last, and just under the scarp of the Uparkoṭ and also at Naudurgâ. These also have quite recently suffered from the quarrymen; but no doubt many others were quarried away in the time of Mahmud Begaḍha (A.D. 1470—1482) when he built the present city and renamed it MUSTA'FA'BAD.

The UPARKOT, or fort of Junâgaḍh, is probably a rich mine of antiquities. It seems to have been the citadel of the old city,* where the lieutenants of the great As'oka and still later, of the Gupta kings, lived. Of the rise of the Chuḍâsamâ kings of Junâgaḍh we as yet know nothing. They held their court here, though they seem to have also lived occasionally at Wâmanasthali—the modern Wanthali or Banthali, where ruled Wamanrâja, and later the Grâharipu,† defeated and slain by Mularâja of Paṭṭan in the end of the tenth century (cir. A.D. 979).

* Lassen supposes that Junâgaḍh is originally *Yavanagara* "the Grecian city." Mirza Muhammad Sâdik Isfahâni, however, is quite correct when he says in his *Tahkik al I'rab*,—"Júnahgadh (spelt with the Indian *D*), a fortress Gujarat (گجرات) in India; it is also called Karnâl (کرنال): the name Júnagadeh (جونه گده) signifies 'an ancient castle.'" Jirankot has a similar meaning.

† Grâharipu is only a title or a nickname; he is described as an Ahir—a title which would apply to Naughan V., the foster son of Devát the Ahir.

A local history, written in Persian, of which I hope to print a translation before very long, states that the Chudâsamâ kings, a Chandravansa family, ruled at Junâgadh for 2,350 years; but it begins the list with Dayat Râja in the ninth century. I give the list of his successors and the dates of their accession (with only some obvious corrections) for what it is worth; I have no means of testing it here :—

Dayat Râja defeated and slain by the king of Anhillawâdâ.
Sam. 874, Naughan V., his son, conquers Sindh, defeating Hamîr Sumarah, s. 895.
„ 916, Khengar II., killed at Bagasara by the Anhillawâdâ Râja.*
„ 952, Mularâja.
„ 987, Naughan VI. reigned 38 years.

„ 1047, Mandalik I. joined Bhima Deva of Gujarat in pursuit of Mahmud of Gazni, S. 1078.
„ 1095, Hamir Deva, son of Mandalik.
„ 1108, Vijayapâla.
„ 1164, Naughan VII.
„ 1184, Mandalik II.
„ 1195, Alansingha.
„ 1209, Ganêsa.
„ 1218, Khengâr III. } or 1218 Naughan VIII., son of Naughan VII.
„ 1224, Naughan VIII. } 1224 Khengâr III.
„ 1270, Mandalik III., son of Khengâr III.
„ 1302, Mahipâla Deva.
„ 1336, Khengâr IV. repaired the temple of Somanâth, conquered Diu, &c. Shams Khân took Junâgadh.
„ 1390, Jayadeva Singh I., son of Khengâr IV.
„ 1402, Mugatsingh† or Makala Siñha.
„ 1416, Madhupat. †
„ 1421, Mandalik IV. (son of Mahipâla Deva.)
„ 1429, Megal, brother of Mandâlik IV.
„ 1441, Jayasingh II., apparently "the Ray of Jehrend" of Ferishtah (Briggs's *Trans.* Vol. IV., pp. 5, 6), defeated by Muzaffar Khan of Gujarat in A.D. 1411.
„ 1469 (?) Khengâr V., war with Ahmed Shah (Ferishtah, *ut sup.* pp. 17, 20.)
„ 1489, Mândalik V. restored the Uparkot A.D. 1450; subdued by Muhammad Begadha A.D. 1469-70 (Ferishtah *u. s.* pp. 52-56).

Tributary to the Gujarat kings :—

A. D. 1471, Bhâpat, cousin of Mandalik V.
„ 1503, Khengâr VI., son of Bhâpat.

*There seems to be an anachronism here. Khengar, the son of Naughan, was killed by Siddharâja Jayasiñha (1093—1142 A.D.):—*Râs Mâlâ*, Vol. I., p. 156.

† In place of these two kings the inscription on Girnar gives the names of Makala Siñha, Melagadeva, and Mahipâla Deva. Possibly Mandalik's brother preceded him.

A. D 1525, Naughan IX., son of Khengâr VI.
„ 1550, Sri Singha; Gujarat subdued by Akbar.
„ 1585, Khengâr VII. till about 1608.

Then follows a list of governors or Motassadis on the part of the Dehli emperors—about 30 of them in 106 years—who, the author says, "spent their time dishonourably like owls in a wilderness and did nothing worthy of record."

Were the *Mirat Ahmadi* translated, as it ought to be, it would probably furnish many details of the history of Kathiawad from the beginning of the 15th century.

The Uparkot still contains some wells such as the Adî Chadî and Naughan wâvs, cut to a great depth in the soft rock. The Adi-Chadî wâv is descended by a long flight of steps, and has also a shaft just over the well. The sides of the descent show the most remarkable overlappings and changes of lie in the strata—for which alone it is worth a visit by any one with geological tastes.

The Naughan wâv has a rock-cut passage, at least 10 feet wide, winding round its ample square area down to the bottom—perhaps 120 feet, with apertures into the shaft. On one side is a balcony, where tradition says the kusumba draught was brewed in a built cistern, still shown, when the court came down to hold a drinking bout. This—like the story of the celestial horse that fell into the wâv and only extricated himself at the instigation of a faqîr—is probably without a shadow of foundation.

About the time I visited Junâgadh in 1869, some rock-cut apartments were discovered at the bottom of a descent on the north of the Juma'ah Màsjid. They are of considerable interest, for, though much defaced, they manifest a high style of art. Few bases, for example, could be found anywhere to excel in beauty of design and richness of carving those of the six pillars in the lower hall.*

Quite close to these excavations on the S.S.W. side the ground sounds hollow, and there is a line of wall cropping up, exactly similar to those round the tops of the two openings which led to the discovery of those excavated.

The whole enclosure of the Uparkot is now covered with custard-apple trees, which are said to yield a rent of Rs. 1,000 a year; but the debris on which they grow, and which is scattered unevenly in heaps, is suggestive of masses of buildings of which these heaps cover the remains, and possibly of rock chambers below, with much sculpture.

The excavations consist of a deep tank or bath about 11 feet square with a covered verandah round three sides of it: that on the west is occupied with a built seat—like the *asana* for an idol,—probably for laying the garments upon while bathing; and the pipes for the water come down the wall from the surface, pass the front of this seat, and enter a small cistern near the entrance at the south-west corner. The water must have been raised from some well in the neighbourhood and conveyed to the supply pipe. The small cistern may have been formed to assist in filtering the water pure into the bath.

* Carefully drawn to scale, and restored from a comparison of the six.

The corridor on the south side is supported by two columns with spiral ridges round them, making half a revolution in 4 feet 2 inches of height. They have octagonal plinth bases and capitals with floral ornamentations—the capitals probably carved with animal figures. The shafts of two corresponding attached pillars on the north wall are divided into three sections each, having the grooves or ridges running in opposite spirals.

Over the bath the roof is open, and round the opening a wall has been built and still stands a foot or so above the ground level.

In the north wall is a large aperture or window into the next chamber. This apartment is entered from a door in the north-east corner of the bathroom leading to another in the south-east of this second room, which is a large chamber with six columns supporting the roof: the area between the first four of these is, like that over the bath, open to the air above, with a surrounding wall on the surface of the rock. It is also open to a hall below; and the four columns at the corners of it have been connected by a thin screen or parapet wall, about 20 inches high and 6 inches thick, now entirely destroyed. The rest of the area is occupied by the corridor on three sides, and by the space on the north where the remaining two pillars stand. In the walls on the north, east, and west sides are stone-bench recesses divided into long compartments, with a base in architectural mouldings below, and a frieze above, ornamented with chaitya window and chequer carvings. The four pillars round the open area are square, the other two are octagons, and have been carved with animal figures on the abaci: but the bases and capitals of all six have been so destroyed that it is impossible to restore them.

In the north-east corner a door leads into a small apartment, which has a hole in the roof blackened with smoke, and which may have been used as an occasional cookroom to prepare warm drinks, &c., for those who had been enjoying the bath. By the side of this apartment a door leads to a stair descending to the entrance of the hall below.

This lower room had evidently been filled up long before the one above it, and is consequently in a better state of preservation. It has been elaborately and very tastefully carved, as will be shown by the photograph. On entering it, we come on a platform slightly raised and nearly square with two short pillars on its west side, supporting a frame above descending from the roof. What this was meant for, is hard to say, unless the depression within was intended to be filled with cotton or other soft substance to form a dais or a bed.

Except on the west side, the remainder of the walls is surrounded by a bench recess* divided at regular intervals, as in the apartment above. Over this recess the frieze is ornamented with chaitya windows having the Buddhist rail in the lower part of the opening, and two figures looking out of each: † in many cases two females with something like 'ears' on their head-dresses—too indistinct to be distinguished what they represent.

---

* Ground plans and section.
† Sketches made.

The four columns in the south end of this hall are larger than the two in front of the supposed dais or bed, but the bases of all are alike, and the bodies of the capitals are similar. The rich bases have been already alluded to, and the sketch, when published, will give a better idea of them than any description could.

The abaci are carved with lions couchant at the corners: and in the middle of each is a figure intended for a lion facing outwards, with a human figure on each side of it. The body of the capital consists of eight divisions round, indicated by the breaks in the ledge at the bottom, on which the human figures of the different groups stand. Most of the figures, if not all, are females, apparently nude, or nearly so, and some standing under foliage. They have been cut with considerable spirit, and in high—almost entire—relief. Unfortunately many of them have been seriously damaged.* In the two smaller columns the principal member below the body of the capital is carved with the heads of animals—mostly goats or rams: on the larger columns the corresponding member is not so deep, but is a serrated torus.

At the back or west side of this hall are two small rooms; that on the south with a single door, the other with three entrances between jambs slightly advanced, and with a projecting frieze.

On the south wall are some scratchings, at first supposed to be an inscription: they are quite illegible, but were probably very much like those in Khengâr's Mehal, and probably the work of some visitor after the place had become neglected.

On the north side of this is an irregular excavation, in a corner of which there seems to be a shaft of a well choked up: but the whole excavation here is more like the work of Mahmud Begadha's quarrymen than any portion of the original work, though it is quite probable that another chamber has been quarried away.

These rooms could have been no part of a monastic establishment, and the example of the old Mehal just to the north of this, suggests that they may have been either a sort of garden house belonging to the palace, or possibly the bath and pleasure house of another palace now interred under the debris that covers the whole Uparkot.

Nearly opposite the Masjid is a large brass gun 16 feet 11 inches long 2 feet diameter at the breach, and about 19 inches at the muzzle, with a 9-inch bore. From the muzzle to the touch-hole is 16 feet 3 inches. Over the mouth, and on the middle of the barrel, are two inscriptions.† With another about 13½ feet long, now on one of the bastions, it was cast in Egypt in A. H. 937, and brought here from Diu.

The masjid is a very large structure, but outside it looks clumsy and ugly to a degree, with horse-shoe kângras all round the walls and four plain solid tapering granite pillars at the corners. The inside is much better,—the columns

* One of the larger and one of the smaller capitals were drawn.

† Copied.

being slender and lofty, with demi columns above.* The masjid was begun by Muhammad Begada, but was probably never finished. The columns of the three principal octagonal areas are of granite, with truncated conical bases and thick toruses dividing the shaft into three equal portions, with a 10-inch bracket capital.† These four columns in each area rise above the roof, and on those of the south octagon lie wooden beams as if for a temporary roof. The columns in the other areas were perhaps never all set up.

The *mimbar* or pulpit is high, supported on arches with eleven steps up to the platform. The *mehrabs* are of white marble and exquisitely carved,‡ but have lately been besmeared with whitewash.

The inner gate of the fort is a genuine fragment of the old Rajput citadel,§ but it would be difficult to say precisely of what age: it is probably older than the time of Mandalika V., who repaired the fort in A.D. 1450, and it does not seem older than A.D. 1200,—to about which date it may be assigned.

On the ramparts above is an inscription of Mandalika V., dated Samvat 1507, but much defaced by the Musalmans.¶

We come now to the Buddhist monasteries, which at one time must have been very numerous. Hiwan Thsang, the Chinese pilgrim of the seventh century, makes the following notes of his visit in his journal:—"Leaving the kingdom of *Valabhi* Hiwan Thsang went about 500 *li* (100 miles) to the west, and reached the kingdon of *Su-la-to* (Surâshtra). This realm is nearly 4,000 *li* (800 miles) in circuit. The capital has a circumference of 30 *li* (6 miles); and upon the west side (*the country*) touches the river *Mo-hi* (Mahi). Its inhabitants are very numerous, and all the families are wealthy. The country is subject to the kingdom of Valabhi. The soil is impregnated with salt; and its flowers and fruits are few. Though heat and cold are equally distributed over the year, storms of wind never cease. Indifference and coldness characterise the manners; the people are superficial, and do not care to cultivate learning. Some follow the true doctrine, and others are given to heresy. There are some fifty convents where they count about three thousand recluses—who study the doctrines of the *Sthavira* sect which holds by the (*Mahâyâna*) greater translation. There are a hundred temples (*Devalayas*) of the gods; the heretics of different sects live intermixed. As the country is on the way to the Western Sea, all the inhabitants profit by the advantages the sea affords, and devote themselves to trade and barter.

"At a short distance from the city rises Mount Ujjanta,‖ upon the top of which a monastery is established. The chambers and galleries have been mostly hollowed out in the face of a scarped peak. The mountain is covered with thick forests, and streams from springs surround it on all sides. There holy men and sages walk and fix their abode, and thither resort crowds of Rishis endowed with divine faculties."

Of the Buddhist convents he speaks of, there are still remains, though four hundred years of Musalmân dominion and strife have obliterated every trace of many of them. In the east of Junâgadh, between the inhabited part and the

* Plan taken.
† Measured and sketched.
‡ One photographed.
§ Photographed.
¶ Imperfect copy taken.
‖ Mount Girnar.

The base of a square pillar was also found in the court, but it was not fully excavated.

Outside this court, to the south, is a cave with a small sunk court in front. The cave consists of a verandah and two cells each about 9 feet 8 inches square. On the doors is some roughly excavated carving, and over one of them is the *swastika* and other Bauddha symbols.*

Next to this is another with a bench round the small outer court. The door has a sort of arch traced over it,† and the cell inside, though partially filled up with earth, is considerably lower in the floor than outside. It is about 14 feet deep, by 11 feet wide in front, and 13 feet 4 inches at the back.

The third line of caves begins at the back of this and runs W.N.W. The first consists of a small verandah with a door and two windows, and inside a cell 9 feet 3 inches by 9 feet 9 inches. The second has a verandah 19 feet long, by 5 feet 9 inches wide, and a hall 15 feet 5 inches by 17 feet 3 inches, with a single octagon pillar in the centre,‡ supporting the roof. The base of it is too much damaged to allow us to determine its shape, but the capital consisted of an abacus of three thin members, with the inverted water-jar form under it as in the oldest caves at Nasik and Junnar.

The remaining three caves are quite plain, consisting of a verandah with door and two windows separated by square pillars, and two cells each inside, except the middle one, which has only one cell.

The rock in which these caves are cut, slopes down considerably to the south, so that the roofs of the last line are considerably beneath the floors of the first.

South-west by south from these, in a portion of rock left in the middle of a quarry, is a cave with two pillars in the front of the verandah: in plan these pillars are broken squares —so permanent in all Hindu works; and the capitals have drooping ears.§

Between the Uparkoṭ and Mâî Gaḍechî is the Bârah Sayyid or tombs of the twelve Sayyids who fell in the attack on Mandalik, one of the last of the Chuḍâ-samâ princes—in the time of Mahmud Begaḍha.

Beside them is the Muqbârah or mausoleum of the late Mâiji Sâhiba, the mother of the present Nawâb, who died rather suddenly about three years ago. The Muqbârah was built some 17 or 18 years since under the direction of a Hindu Salât from Nauanagar; and, notwithstanding the top-heavy ornaments of the roof, it is one of the finest buildings erected in Kâṭhiâwâḍ during the present century. Since I saw it six years ago, however, it has received a coat of white chunam, which has seriously diminished its beauty.¶

---

* Sketched. † Sketched.
‡ Sketched. § Sketched.
¶ Ground plan and photographs will illustrate this.

walls, beside the modern monastery or Math known as Bâwâ Pyârâ's, are a number of genuine Buddhist caves. A quarry has been opened behind them, and if it has not cut away some of them entirely, it has already been wrought up so close as to go under and into those on the north-west and into one on the east of the series.

These caves are arranged in three lines: the first, on the north, faces southwards, and consists of one larger cave at the west end, about 28 feet by 16, having two pillars (perhaps originally three in line) supporting the roof, with three cells at the back and a chamber at the west end screened off by two plain square pillars and their corresponding pilasters. East of this are three smaller caves,* each consisting of a verandah with two square pillars and a cell about $11\frac{1}{4}$ feet by $9\frac{1}{2}$ feet.

The second line runs south from the east end of these last. It has an open court about 18 yards long, on the west side of which is the principal cave of the group, apparently a very primitive chaitya, flat-roofed, originally with four pillars supporting it, but they are all gone. The back has a nearly semicircular apse; and the cave measures 20 feet wide, by fully 26 feet deep, with a door nearly 5 feet wide. It is much filled up with earth, which the Darbâr began to clean out, but did not complete so far as to show whether there had been a solid Dahgoba inside or not: I suspect, if there was such an object in it, it must have been structural.

In front of this apartment is a verandah 39 feet long by 7 feet 10 inches deep, from which two cells are entered one on each side the principal hall, and measuring about $7\frac{3}{4}$ feet by $9\frac{1}{2}$ feet deep. The verandah has six square pillars, which have had siñha brackets to the roof projecting about 4 feet 2 inches, the façade of which is carved with very rude chaitya window ornaments.† At each end of the verandah also is carved in low relief on the wall a winged *siñha*.

At the north end of the court and at a higher level, approached by steps, is a cave with verandah 6 feet 10 inches by 19 feet 7 inches, with a door and two windows, at the back of which are two cells about 9 feet 8 inches square. Into the back of these cells the quarry has already entered.

On the east side of the court are other cells, entirely choked up on my arrival, but which the Darbar obligingly cleaned out partially. Two of them consist of a small verandah with a cell at the back: ‡ the third was not excavated.

In front of these last cells, which enter from the level of the court, was found, during the excavation, a square stone slab about 2 feet each way and 8 inches thick, with an inscription on one edge of it, in characters closely resembling those of the Rudra Dama inscription. Unfortunately the stone is soft calcareous sandstone, and many of the letters are indistinct; the workmen damaged one edge of it, but, to add to the misfortune, some one carried it off to the Darbar, and in doing so seriously damaged it at one corner. When I went to photograph it, I had a difficulty in tracing it; at length, however, it was found lying in a verandah in the Circle in front of the palace.§

* This group was photographed.

† The front of this cave and of the next was photographed.

‡ A careful survey of the group was made, showing the relative position and size of each cave in the whole group.

§ A photograph taken.

Some of the Muqbârahs of late Nawâbs, not far from the Majûri gate, are similar in style; but they are too much huddled together, and so inappropriately situated that they do not attract attention.

The As'oka Rock Inscription was too important and interesting a monument to pass by, the more especially as Professor Weber has lately in the *Centralblatt* called attention to it in his Review of Professor Kern's remarkable work, *Over de Jaartelling der Zuidelijke Buddhisten en de Gedenkstukken van Açoka den Buddhist*, complaining that Government has not ere this secured for the use of science the most perfect copies attainable of this and the other monuments of the same age in different parts of India. The blame, however, is not altogether due to Government, which has made efforts to obtain satisfactory copies of these oldest of Indian lithic monuments, but never yet with complete success.

The earliest mention of this inscription by a European is by Colonel Tod, who saw it in 1822, and remarked the similarity of the characters upon it to those on the Dehli Lât and the Buddhist caves; but his *Travels in Western India* were not published till 1839, and it was the Rev. Dr. J. Wilson of Bombay who first obtained a transcript of it, a copy of which he forwarded to Mr. James Prinsep of Calcutta early in 1837. And by a fortunate coincidence Lieut. Kittoe discovered the inscription at Dhauli in Katak which proved to be nearly identical with this at Junâgadh, but with the omission of the last three paragraphs. Others, as is well known, have since been discovered at Kapurdigiri on the borders of Kabul, at Ganjam in the Madras Sarkârs, &c. And from the differences as well as similarities it is exceedingly desirable that perfect copies of all should be submitted to *savans* for examination and comparison. Captain Postans was sent by the Government of India to copy this inscription; what became of his copies I do not know. Professor Westergaard of Copenhagen and Captain (now General Sir G.) LeGrand Jacob in 1843 made a very careful eye copy, which was used by Professor H. H. Wilson in his revision of Prinsep's translation; but there were still doubtful letters, though none of the other inscriptions have hitherto been so satisfactorily copied. These remaining doubts I hope my estampages will settle. The name of Antigonos is still thus far doubtful,—*Ant. kona* is plain enough, but whether it was originally *Antakona*, or whether there was a vowel sign attached to the head of the *ta*, must remain uncertain: there is a small chip out of the stone, and the letter might have been originally *ti* or even *tâ*, but no other form is possible.

The fourteen edicts into which the inscription is divided, cover considerably over 100 square feet of rock, and as they are inscribed on the uneven surface of a huge rounded and somewhat conical granite boulder, the taking of facsimiles was a work of considerable time and difficulty; and as I had no trained hand, I had to do it myself with the aid of my assistant, who, however, soon became quite expert in the manipulatory process. We wrought steadily from 8 to 9 hours a day at it, and after the first trials, which were disappointing, owing to some of the paper containing size or other adhesive substance, I tried using a thicker and firmer paper brought from Ahmedabad for the first layer, and the thinner, softer, paper from Junnar for the second, and, as far as my stock of it would allow, for a third layer. This wrought very well. Unfortunately the paper ordered by me at the India Office had not come to hand at

Bombay, and I could not get a further supply similar to the Junnar sort at Junâgarh. This prevented my taking some of the edicts in duplicate, and for some I could only use two layers of paper.

The Rudra Dâma inscription had also to be done with only two layers, and I had not sufficient left for the Skanda Gupta inscription; for the latter I had to use a paper not very suitable for such work, and the inscription being in small characters, and so very indistinct, the impression was unsatisfactory; and having left it on the stone to dry, as I had done several of the As'oka edicts previously, when I went to take it off I found it had been carried away. An excellent copy of As'oka ninth edict was also stolen: by whom I could not guess. The Skanda Gupta inscription covers about 55 feet of rough surface on the rock, and could only be taken in good 'estampages' by doing it in small sections at a time, with the most suitable paper for such a purpose, and afterwards piecing them together.

19th January 1875.—Visited Girnâr. At 1,750 feet above Junâgadh, and some way above where the steps begin—on the rock, on the left hand going up is the inscription (No. 6):—

स्वस्ति श्री संवत १६८१ वर्षे १ कार्तिक
वदि ६ सोमाश्री गिरनार तीर्थ
नो पूर्वनी पातनो चद्धावाश्री
दीवतोसंघेधीएपानिमित्तेश्री
मालज्ञातीथामांसिंघजी
मेघजीनेउद्धमेकराव्यो

This records the building or repair of the steps by a Sanvgi in A.D. 1626. But 250 feet above this is another inscription (No. 7) on a rough surface of the rock; it is:—

सं०१२२२श्रीश्रीमालज्ञती
यमहंश्रीराणिरासूतंदंडश्री
श्रीवकिनपद्धावा[का?]रिता ॥

There are also others more or less illegible at different places on the way up, such as No. 8:—

सं १५३५

No. 9.

सं १२२३
महं० मीराणीगसुतआवाके
नपद्याकारिता

No. 10.—*At another place.*

सं १२२२ श्री श्रीमालज्ञाती
यमहंश्रीराणिगसुत दंड
श्रीआवाकेनपद्याकारिता

At the entrance gate to the Jaina temples is a long inscription of Mandalika, which was first copied by Captain (now Sir Geo.) LeGrand Jacob : the following is a fresh copy:—

No. 11.—*On the Gate at Girnar.*

॥ मतेः श्रेष्ठंसद्वोमानसोसवोधानायातिम्मयाभूपपरितागोनुरागाशयः ॥ पीयूषप्रवीक्षणादिजती- ॥

॥ तायदासारादासारदा ॥ १ ॥ यत्कांतेःपुरतः समसमरुचिप्रदोतनाद्याअमीखद्योताइवरोजेरेत्रिजगती जाग्रत्प्रतापाअपि ॥ दास्यतिस्मयदीयसस्मर

॥ वहखयछंहतशोभत ॥ २ ॥ किंभूतश्वाप्रकटमुकुटा नीलरत्नप्रकृष्टांधितारत्नजितपनिपतंनिमिदेधांवि- दिमौडाटिवरममतरामीसिं भुंगेणदत्तापदृष्टार्मतिरितिभवे

॥ तेचिविग्रकरिणोदंतुंतथाप्रार्थनासाफल्यायविभत्तियाफल्लतांतिमाकंदजांधीमेणां । धत्तेकंतुतसंयुतंसुत शतेच्छापूर्तयोकिंनृणांतोविश्वेकाहि ॥

॥ माहाश्रीअंबिकांसस्तुवे ॥ ३ ॥ श्रीउज्रयंतगिरिराजमाधिप्रतीते सद्धर्म्मकर्मकरणोद्यमिनांजनानां ॥ सांनिध्य मोहितममीगुरुमेघनादालेशाधिपप्रभृतय

॥ संदिशाः स्वजंतु ॥ ४ ॥ अद्यच ॥ नानातीर्थोपवनतटिनीकाननैरम्यहर्म्यैः ॥ पोरैर्भूमीपतिपृथुकृतात्यं तसौख्यैरसंख्यैः॥ शश्वद्भूषाभृदपिविपुलांराष्ट्रवर्यः सु

॥ राष्ट्रा । राष्ट्रोदग्रेनुपमागिरिरादूरैवतालंकृतिंयः ॥ ६ ॥ मागागर्वममर्त्यपर्वतपरांप्रीतिंभनंतस्त्वयाभाग्यंतरे विचंद्रमप्रभृतयः केकेनमुग्धाशयाः ॥ एकोरैवतभूध

॥ रोविजयतांयदर्शनात्प्राणिनो । यांतिभांतिविवर्जिताः किलमहानंदंसुखश्रीजुषः ॥ ७ ॥ तत्रच ॥ गिरि स्फुरदुरास्थितेर्विततभूरिशाखोदयः॥ सुपर्वमहिमास्पदंजगतिवं

॥ शआस्तेहरेः॥ यदुद्भवशिवांगजान्युतबलप्रमुख्याअलंकृतिंददातिनिर्मलामाखिलसत्सुमुक्ताआपि ॥ ८ ॥ वंशेस्मिन्यदुनामकावरपतेरभ्युग्रशौर्यावलेरासात्तिराजकु ।

॥ लंगुणौघविपुलंश्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात् । प्रासादंगुरुहे मपत्रततिभियोंचीकरंल्लीमिनः॥ ९ ॥ नवघननृपतिस्तदीयसूनु

॥ र्नवघनमाहितप्रजेसिमादधानः ॥ नवघनवृष्टिर्प्रजावतौघेनवघनसारसदृक्यशोभिरामः ॥ १० ॥ महीमहेंद्रो महीपालदेवः पुत्रस्तदीयोजनिषंन्नृदेवः यदानदास्यं

॥ सुरधेनुरत्न ॥ द्रुमास्तदानींगमन्नयत्नं ॥ श्रीप्रभासेसोमनाथप्रासादकृत् ॥ ११ ॥ षंरगारनामारिपु-
राजवृक्षेष्वंगारएवाजनिभूमिजानिः शृंगारकृत्तत्कुलराज्यलक्ष्म्या ॥ भृंगारधा

॥ राजगतीलतायाः ॥ १२ ॥ आसीत्श्रीजयसिंहदेवनृपतिस्तत्पट्टभूभृन्मनोभास्वत्भोगरसालसाद्रिनयनो-
न्यायांबुधिश्चेतरूक् ॥ शत्रुत्रासनकृत् व्रतीचमहिमानंग्रक्षमाभृत्पतिः

॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालिताघ्रिद्वयः ॥ १३ ॥ दिग्धुतेतदनुमोकलसिंहः शत्रुभूपगजभेदनसिंहः
यत्प्रतापमभजद्यादे हंसःसन्मनःसरसिजे

॥ कलहंसः॥ १४ ॥ तदनुमेलगदेवनरेश्वरः सुकृततुष्टगरिष्ठसुरेश्वरः समभवद्भव × × पदांबुजेभ्रमरतांक
लयन्नमलांगवान् ॥ १५ ॥ तत्पादोदयसानुम

॥ भ्युदयकृत्प्रोद्यत्प्रतापाद्भुतो ॥ दिक्चक्रप्रसरत्करक्रमितभूभृत्शैखरेभासुरः। आसीत्श्रीमहिपालदेवनृपति
निर्नाशितारिक्षमापालोत्व

॥ कतातिः कुनीतिर्तिमिरप्रध्वंसनप्रत्यूषैः ॥ १६ ॥ तत्सूनुर्जयतिद्विषत्करिकुलत्रासैकपंचानन : ॥ श्रीमन्म
न्डलिकः क्षितीश्वराग्रिरः कोंटीरहीरप्रभः ॥ स्वः

॥ सिंधुर्भूपल्लिताक्षनगतिर्वेधस्यतेद्यापियत् कीर्तिस्मन्यमतीत्यवार्धिवलयंवार्द्धिस्तारत्वरा ॥ १७ ॥नालंघ्यः
कुतउन्नतोनरपतिः कस्याः कुतोविश्वभूः

॥ स्तंपात्रेकृतः किमत्रकृतिनोकिंद्विट्कृतः स्वामिनोसौराष्ट्राधिपतिः । सुखायरिपुभिश्चक्रेयंकिंप्रीतितः"॥
कीदृक्मंडलिकः क्षितीश्वरइहश्रीराजराजिश्रित : ॥ १८ ॥

॥ आलोनस्तंभरूपोजयकलकलभस्यासुखांभोधिसेतु : केतुः शौर्यावसौविरेणरविमथनःसद्यः सोत्रक्षणोकः
पूर्वाद्रिः खद्रवबश्वरकिरणरुचांवैरिराजांगनाना

॥ मुर्वेर्वैधव्यदीक्षोजयतिनरपतेर्मंडलीकस्यबाहुः॥ १९ ॥रेरेत्रयीनीवःकिमपिहितवचः श्रावयेहंकृतौ ॥
यस्याश्वीयांहिपातोस्थलितमृदुरजोप्युत्कटं शैरतेजः

॥ हत्वाभूलोकमेनंमलिनयतितमांतत्किमेतत्पुरस्ताद् । यूयंमुक्तामदश्राक्श्रयतनरपतेर्मंडलीकस्यसेवां॥२०॥
चातुर्थंवतवेवसंसुरगवरिरत्नद्रुमान्यत्पशुः प्रोद्यत्कर्करका

॥ ष्ठदुष्टवपुषश्चेत्क्रयमाजन्मतः॥ सचैतन्यपुजन्त्रपाकुलहृदोदानैकनिष्णाततां ॥ दृष्ट्वामंडलीकप्रभोत्रभवत
स्तेघाभविष्यन्कथं ॥ २१ ॥ ॥ इति श्रीराजवंशवर्णनं

॥ ॐ अथश्रीशाणवर्णनं॥ अस्तिस्वनिर्धिश्रीयोनिरवधिप्रेमास्पदंसेवधिश्राधिर्मस्यवसुंधरोत्तमवधूमौलिस्फुरन्मं-
डनं ॥ वापीकूपतटाककाननजिनप्रासादशैवालय

On a stone on the face of the hill, behind Vastupâla Tejapâla's temple, is the following, No. 12, which I believe to have been hitherto unnoticed :—

वस्तुपालविहारेणहारिणेवोज्वलश्रिया ॥ उपवुंठस्थितेनायंशैलराजोविराजते
श्रीविक्रमसंवत १२८८ वर्षेअश्विनवदी १५ सोमेमहामात्यश्रीवस्तुपालेनआत्मश्रेयोर्थं
पश्चाद्भागेश्रांकपार्दियक्षप्रासादसमलंकृतः श्रीशत्रुंजयावन्मीआदिनाथप्रासादसदृस्तदृग्रतोवायपक्षे
स्वीयसद्धर्मचारिणीमहंश्रीललितादेवीश्रेयोर्थंविंशतिजिनालंकृतः श्रीसम्मेताशिखरप्रा
सादस्तथादक्षिणपक्षेद्वि० भार्यामहंश्रीसोखुश्रेयोर्थंचतुर्विंशतिजिनोपशोभितः श्रीअष्टा
पदप्रासादः ;, अपूर्वघाटरनारूचिरतरमत्रिनवप्रासादचतुष्टयंनिजद्रव्येणकारयोचक्रे ॥

Inside Vastupâla's temple are two inscriptions of a single line each. The first (No. 13), on a lintel on the left side of the first dome in the central temple, is—

महामात्यश्रीवस्तुपालमहं: श्रीसाखम्रीलः

and the other (No. 14) on the right side (Inscription)—

महामात्यश्रीवस्तुपालमहंश्रीलालतालेविम्रानि

On an image in Vastupála's is the following:—

No. 15.

माहामात्य श्रीवस्तुपालमहंश्री ललितादेवमूर्त्ति ।
माहामात्य श्रीवस्तुपालमहं श्रीसोखुमूर्त्ति ।

Over each of the six doors that originally opened into this curious temple are inscriptions beautifully cut in slate, but unfortunately where the rain has got access to them through the roofs of the porches they are much damaged, and in some places entirely obliterated.

No. 16.—VASTUPALA TEJAPALA'S TEMPLE OVER WEST DOOR.

॥ – नमःश्रीसर्वज्ञाय ॥ षायान्नेमिर्जिनःसयस्यकथीतःस्यामिकृतागस्थितावग्रेरूपादिदृक्षयास्थितवतेप्रीतेसुरो-
णांप्रभौ ॥ कायेभागवतेवनेवक द्विपोलाविनेशंसतामिदशां — — मपि — —
वनाजव ॥१॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षेफागुण शुदि १० बुधेश्रीमदणहिल

॥ पुरवास्तव्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं श्रीतेजःपालाग्रजन्मनोमाहामात्य श्रीवस्तुपालस्यात्मजेमहं श्रीललितादेवीकुक्षिसरो

॥ वरराजहंसायमानेमहं०१श्रीजयतसिंहेसं ७९ वर्षेपूर्वस्तंभतीर्थमुद्राव्यापारानूव्याप्रण्वतिसति सं ७७ वर्षेश्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमाहाराजाधिराज श्रीलवणप्रसाददेवसु ।

॥ तमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापत्येनमाहामात्यश्रीवस्तपालेनतथाअनुजेनसं ७६ वर्षपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारान्व्याप्रण्वतामहं० श्रीतेजःपालेनच श्रीशत्रुंजयार्बुदाचलप्रभृतिमाहातीर्थेषु श्रीमदणहिलपुरभृगुपु

॥ रम्भतनकपुरस्तंभतीर्थिदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशो ऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिता:।तथासचीवेश्वर श्रीवस्तुपालेनइहस्वयंनिर्मापित श्रीशत्रुंजयमाहातीर्थावतार श्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपु

॥ रावतार श्रीमाहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढ स्वापितामहठ० श्रीसोमनिजपितृठ० श्रीआशाराजमूर्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथ

॥ देवआत्मीयपूर्वजाग्रजानुजपुत्रात्मिमूर्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमाहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमाहातीर्थेआत्मनस्तथास्वसधर्मचारिण्याःप्राग्वाटजातीयठ०श्रीकान्हडपुत्र्याःठ० राणुकुक्षिसंभूतायामहं० श्रीललितादेव्याः

॥ पुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसुरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिप्रष्टालंकरणप्रभुश्रीविजयसेनसूरिप्रातिष्ठित श्रीअजितनाथदेवादिविंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीसंमेतमाहातीर्थावतारप्रासादःकारित: ॥ छ ॥

॥ पीयूषपूरस्यचवस्तुपालमंत्रीशिनुश्चायमियानुविभेदः॥ एकःपुनर्जीवयतिप्रमीतंप्रमीयमाणंनुभुविद्वितीयः॥१॥ श्रीदश्रीदर्थितेश्वरप्रभृतयःसंतुकचित्तेषिपेप्रीणंतिप्रभाविष्णवोपिविभवैर्नाकिंचनकंचना सोयंसिंचविकांचनैः प्रतिदिनंदारिद्र्यदावानलप्रम्लानांपृथिवींनवांनिजलदः श्रीवस्तुपालः

॥ पुनः॥२॥भ्रातःपातकिंनांकिमत्रकथयादुर्मंत्रिणामेतयायेपांचेतसिनास्तिकिंचिदपरंलोकोपकारंविना।नन्वस्यैवगुणानुगुणीहिगणशःश्रीवस्तुपालस्ययत्तद्विश्रोपक्रतिव्रतंचरतियत्कर्णेनेचीर्णपुरा ॥ ३॥ भित्वाभानुंभोजराजेप्रयातिश्रीमुंजेपिस्वर्गसःग्राव्यभाजे ॥ एकःसंप्रत्यर्थिनांवस्तुपालस्तिष्ठत्यश्रु

॥स्यंदनिष्कंदनाय ॥ ४ ॥ चौलुक्यक्षितिपालमौलसचिवत्वत्कीर्तिकोलाहलस्त्रैलोक्येपिविलोक्यमानपुलकानंदाश्रुभिःश्रूयते ॥ किंचैषाकलिदूषितापिभवतांप्रासादवापीप्रपाकूपारामसरोवरप्रभृतिभिर्धात्रीपवित्रीकृता ॥५॥ सश्रीतेजःपालःसचिवश्चिरकालमस्तुतेजस्वी ॥ येनवयंनिश्चिंताचिंतामणिने

॥ वनंदाम ॥६॥ लवणप्रसादपुत्रश्चीकरणेलवणसिंहजनकोसौ । मंत्रीत्वमत्रकुरुतांकल्पशतंकल्पतरुकल्पः ॥७॥ पुरापादेनदैत्यारिर्भूवनोपरिव तिना ॥ अधुनायम्नुपालस्यहस्तेनाधःकृतोबलिः ॥ ८ ॥ दयित्ताललितादेवी तनयमवीतनयमापसाचिवेशत् ॥ नाम्नाजयंतसिंहंजयंतमिंद्रात्पुलोमपुत्रीव ॥९॥

* ॥ — — श्रीगुर्जरेश्वरपुरोहित ठ० श्रीसोमेश्वरदेवस्य ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेतां मालिखत्जैत्रसिंहध्रुवःसुधीः ॥१॥वाहडस्यतनूजेनसूत्रधारेणधीमता॥ एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥२॥ श्रीनेमेस्त्रिजगत्भर्तुरंत्रायाश्चप्रसादतः ॥ वस्तुपालान्वयस्यास्तुप्रशस्तिःस्वस्तिशालिनी ॥३॥*

No. 17.—Vastupala Tejapala's Temple over a back door.

॥ — — — — यः पु — — . — तयदुकुलक्षीरार्णवेंदुर्जिनोयत्पादाब्जपवित्रमौलिरसभश्रीरुज्जयंतोप्ययं ॥ धत्तेसूर्म्मिनिजप्रभूप्रमुखरोद्दामप्रभाभंडलोर्वीवक्षोणिभृदाधिपत्यपदवींनीलातपत्रोज्वलां ॥१॥ स्वस्तिश्रीविक्रमसंवत्१२८८वर्षेफागुणशुदि १० बुधेश्रीमदणहि ॥

॥ [लपुरवास्त] व्यप्राग्वाटान्वयप्रसूतठ०श्रीचंडपात्मजंठ०श्रीचंडप्रसादांगजठ० श्रीसोमतनुजठ०श्रीअशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्यठ०श्रीलुणिगमहं० ठ०श्रीमालदेवयोरनुजस्यमहं० श्रीतेजः पालाग्रजन्मनोमाहामात्यश्रीवस्तुपालस्यात्मजेमहं० श्रीललितादेवी

(कुक्षिसरोवरराजहं) सायमानेमहंश्रीजयंतसिंहेसं ७९ पूर्वमुद्राव्यापारंव्याप्रुण्वतिसतिसं७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमाहातीर्थयात्रोत्सवप्रभावार्विभूतश्रीमदेवाधिदेवप्रसादासादितसधाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराजश्रीलवण

॥ (प्रसाददेवसुत) महाराजश्रीवीरधवलदेवप्रीति[प्रति]पन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नाधेनमाहामात्यश्रीवस्तुपालेनतथाअनुजेनसं० ७६ वर्षपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापाराव्याप्रुण्वता महं०श्रीतेजःपालेनचश्रीशत्रुंजयाबुंदाचलप्रभृतिमाहातीर्थेषु

॥ (श्रीमदणहिलपुर) श्रीभृगुपुरस्तंभनकेपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्वरश्रीवस्तुपालेनइहस्वयं निर्मापितश्रीशत्रुंजयमाहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेव

॥ (स्तंभनकपुरावतार) श्रीपार्श्वनाथदेवसत्कपुरावतारश्रीमाहावीरदेवप्रशस्तिसाहितकश्मीरावतारश्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनद्वन्द्वअम्बावलोकनम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामहठ०श्रीसोमस्यनिजापितृठ० श्रीआशाराज

॥ (मूर्तित्रितय) चारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्त्तनप्रपरंपरावैराजिते श्रीनेमिनाथदेवाधिदेवाधिभूषितश्रीउज्जयंतमहातीर्थआत्मनस्तथास्वभार्यायाःप्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याःठ०

॥ (राणुकुक्षिसंभूताया) महं० श्रीसोखुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरेशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठितश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवसमंड

॥ (पः श्रीसंमेतमहा) तीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ चेतः किंकलिकाल साल्समहोकिंमोहनोहस्यतेतृष्णेकृष्णमुखासिकिंकथयकिंविन्धोधमोद्योभवान् ॥ ब्रूमः किंतुसखेनखेलति किमप्यस्माकमुज्जृंभितंसैन्येयत्किलवस्तुपालकृतिनाधर्मस्यसंवर्धितं ॥१ ॥ यंविधुंवंधवः सिद्धमर्पयेनःशत्र

॥ — —(ण)— — पश्यंतिवर्ण्यतांकिमयंमया ॥ २ ॥ वैरंविभूतिभारत्योःप्रभुत्वप्राणिपा-
तयोः ॥ तेजस्विताप्रशमयोःशमितंयेनमंत्रिणा ॥ ३ ॥ दीपः स्फुर्जतिसज्जकज्जमलः स्नेहंमुहुःसंहर
न्निर्दुर्मंडलवृत्तखंडनपरःप्रद्वेष्टिमित्रोदयं ॥शूरःक्रूरकरःपरस्यसहतेतेजोनतेजस्विनस्तत्केनप्रतिमंत्र

॥ — — —वस्तुपालाभिधं ॥४ ॥ आयाताःकतिनैवयांतिकतिनोयास्यंतिनोवाकतिस्थान
स्थाननिवासिनोभवपथेपांथीभवंतोजनाः ॥ अस्मिन्नुविद्मयनीयबुधिजलधिर्विध्वस्यदस्यून्करेकुर्वन्पुण्य
निधिधिनोतिवसुधांश्रीवस्तुपालःपर ॥ ५ ॥ दध्रेऽस्यवीरधवलक्षितिपस्यराज्यभारेधुरंवरधुरां

॥ — —श्रीतेजपालसचिवेदधातिस्वबंधुभारोधृतावार्धुरकैधुरणिभावं ॥६॥ इहतेजपालसुचिवोवि
मलितविमलाचलेंद्रममृतभृतं ॥ कृत्वानुपमसरोवरममरगणंप्रीणयांचक्रे ॥ ७ ॥ एतेश्रीसलधारिश्रीनर
चंद्रसूरीणां ॥ इहवालिंगसुतसहजिगपुत्रातकतनुजवाजडतनूजः ॥ आलि ।

॥ [आलिखदिमांकायस्थस्तं] भपुरीयधुरोजयतसिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रे-
ण ॥ वकुलस्वामिसुतेनोत्कीर्णपुरुषोत्तमेनेयं ॥ ९ ॥ १०॥ महामात्यश्री
वस्तुपालस्यप्रशस्तिरियं ॥ छ ॥ ६०३ ॥

॥ माहामात्यश्रीवस्तुपालभार्यामहं० श्रीसोखुकायाधर्मस्थानमिदं ॥ छ ॥

No. 18.—On Vastupala Tejapala's Temple.

॥ॐ नमःसर्वज्ञाय ॥ प्रणमदमरप्रेक्ष्यन्मौलिस्फुरन्मणिधोरणीतरुणकिरणश्रेणीशोणीकृताखिलविग्रहः ॥
सुरपतिकरोन्मुक्तैःस्यन्दोदकैर्धुसृणारुणःपुनतनुरिवांपापायात्पायात्जगंतीशिवांगजः॥ १ ॥ स्वस्ति ॥
श्रीविक्रमसंवत् १२८८वर्षेफागुणशुदी १० बुधेश्रीमदणहिलपुरवास्तव्यप्रा

॥ ग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदन-
स्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रलिगिणमहं० श्रीमालदेवयोरनुजस्यमहं० श्रीतेजःपालाग्र-
जन्मनोमहामात्यश्रीवस्तुपालस्यात्मजेमहं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमाने

॥ महं० श्रीजयतसिंहसं७९वर्षपूर्वेसंभनतीर्थमुद्राव्यापारंव्यापृण्वतिसतिसं७७वर्षे श्रीशत्रुंजयोज्जयंतप्रभृति-
महातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रका-
शनैकमार्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधव

॥ लदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापूर्व्येनमहामात्यश्रीवस्तुपालेनतथाअनुजेनसं७६वर्षपूर्वं
गुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारान्यूंव्यापृण्वतामहं० श्रीतेजःपालेनचश्रीशत्रुंजयार्बुदाचल
प्रभृतिमहातीर्थेषुश्रीमदणहिलपुरभृगुपुरस्तंभनपुरस्तंभतीर्थदर्भावतीधव

॥ लक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥
तथासाचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्री ऋषभदे
वस्यंभनकपुरावतारश्रीपार्श्वनाथदेवश्रीसत्यपुरावतारश्रीमहावरिदेव.

॥ प्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरे
षुश्रीनेमिनाथदेवोलंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामह ठ० श्रीसोमसपितृ ठ० श्रीआ
शाराजमूर्तिद्वितयकुंजराधिरूढमाहामात्यश्रीवस्तुपालअनुजमहंश्री

॥ तेज : पालमूर्तिद्वयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभश्रीसंमेतमहातीर्थप्रभृतिअनेककीर्तिनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थेआत्मनस्तथास्वभार्यायाश्चप्राग्वाटजातीय ठ० श्रीकान्हडपुत्र्याः ठ०

॥ राणुकुक्षिसंभूतायामहंश्रीसोखुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानोशिष्यश्रीशांतिसूरिशिष्यश्रीआर्णदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठितश्रीऋषभदेवप्रमुखदेवालंकृतोयमभिनवःसमंडपःश्रीअष्टापदमहा

। तीर्थावतारनिरुपमप्रधानप्रासादःकारितः ॥ प्रासादैर्गगनांगणप्रणयिभिःपातालमूलंकषैःकासारैश्चसितैःसिताम्बरगृहैर्नीलैश्चलीलावनैः येनेयंनयनिर्जितेंद्रसचिवेनालंकृतालंक्षितिः क्षैर्मैकायतनांचिरायुरुदयीश्रीवस्तुपालोस्तुसः ॥ १ ॥ संदिष्टंतववस्तुपालवलिनाविश्वत्रयीयात्रिकान्मत्वाना

॥ श्चरित्रमितितेहृष्टोस्मिमनंद्याश्चिरं ॥ नार्थिभ्यःक्रुधमर्थितःप्रथयसिस्वल्पंनदत्तेनचस्वश्लाघांबहुमन्यसेकिमपरंनश्रीमदान्मुद्यसि ॥ २ ॥ अरिवलदनलश्रीवीरनामायमुर्व्यांसरपातिरवतीर्णस्तकायस्तदस्य ॥ निवसतिसुरशाखीवस्तुपालाभिधानःसुरगुरुरपितेजःपालसंज्ञःसमीपे ॥ ३ ॥ उदारःशूरोवा

॥ रुचिरवचनोवास्तिनाहेवाभवत्तुल्यःकोपिकश्चिदितिचुलुक्येंद्रसचिव ॥ समुद्भूतश्रांतिर्नियतमवगंतुंतवयशस्ततिर्गेहेगेहेपुरिपुरिचयातादिशिदिशि ॥ ४ ॥ साकत्रापियुगत्रयंवितगतासृष्टाचसृष्टेःसतांसादत्साधुरसंचरत्तुचरितःखेलत्खलीभूत्कालिः ॥ तद्विश्रांतिनिवर्त्तनैकमनसाप्रत्तोधुनाशं

॥ भुनाप्रस्तावस्तववस्तुपालभवतेयद्रोचतेतत्कुरु ॥ ५ ॥ केनिधायवसुधातलेवनंवस्तुपालनयमालयंगताः॥ त्वंतुनंदसिनिवेशयान्निदंदिक्षुधावतिजनेक्षुधावति ॥ ६ ॥ पौत्रेणधारयवराहपतेर्धारित्रांसुर्यप्रकाशयसदाजलदाभिषिंच ॥ विश्राणितेनपरिपालयवस्तुपालभारंभवत्सुयदिमंनिदधीवधा

॥ ता ॥ ७ ॥ आत्मात्वंजगतःसदागतिरियंकीर्तिर्मुखंपुष्करंमैत्रीमंत्रिवरस्थिराधनरसःश्लोकस्तमोघ्नःशमः ॥ नाक्तःकेनकरस्तवामृतकरःकायश्चभास्वानितिस्पष्टंधूर्जटिमूर्त्तयःकृत्तपदाश्रीवस्तुपालत्वयि ॥ ८ ॥ विद्यायद्यपिवैदिकीनलभतेसौभाग्यमेषाकश्चिन्नस्मार्त्तंकुरुतेचकश्चनवचःकर्णद्वयेय

॥ द्यपि ॥ राजानःकृपणाश्चयद्यपिगृहेयद्यप्ययंचव्ययंश्चिताकापितथापितिष्टतिनमेश्रीवस्तुपालेसति ॥ ९ ॥ कर्णेखल्पलपितंनकरोषिरोघंनाविःकरोषिनकरोप्यपदेचलोभं॥तेनोपरित्वमवनेरपिवर्तमानःश्रीवस्तुपालकलिकालमधःकरोषि ॥ १० ॥ सर्वत्रभ्रांतिमतीसर्वविदस्त्वदभवत्कथंकीर्तिः

॥ श्रीवस्तुपालपितृकमनुहर्तेसंततिप्रायः ॥ ११ ॥ सोपिक्लेरवलेपःस्वल्पतरोभूत्तथैवकल्पतरोः ॥ श्रीवस्तुपालसचिवेसिंचतिदानामृतैर्जगतीं ॥ १२ ॥ नियोगिनागेपुनरेश्वराणांभद्रस्वभावःखलुवस्तुपालः ॥ उद्दामदानप्रसरस्यस्यविभाव्यतेकापिनमत्तभावः ॥ १३ ॥ विबुधैःपयोधिमध्यादेकोबहु

॥ तःकरीदुरुपलब्धः ॥ बहवस्तुवस्तुपालप्राग्विबुधत्वयंकेन ॥ १४ ॥ प्रथमंहैप्रवाहैर्वावनग्रथनायमात्मनःसचिवः ॥ अधुनानुसुकृतसिंधुःसिंधुरवृंदैःप्रमोदयति ॥ १५ ॥ श्रीवस्तुपालभवताजलयेगंभीरताकिलाकलिता ॥ आनीयततोगजतासस्वपतिद्वोरयदाकलिता ॥ १६ ॥ एतेश्रीमद्गुर्जरेश्वरपुरोहि

॥ तठ० श्रीसोमेश्वरदेवस्य ॥ इहवालिगसुतसहजिगपुत्रानकतनुजवाजडतनूजः ॥ अलिखदिमांकायस्थःस्तंभपुरीयबुधोजयतासिंहः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्कीर्णापुरुषोत्तमेनेयं ॥ २ ॥ माहामात्यश्रीवस्तुपालस्यप्रशास्तिरियंनिष्पन्ना ॥ शुभंभवतु ॥ ६०३ ॥

॥ श्रीनेमेस्त्रिजगद्गुरुंरंवायाश्चप्रसादतः॥ वस्तुपालान्वयप्रस्यास्तुप्रशस्तिस्वास्तिशालिनी ॥ माहामात्यश्रीवस्तुपालभार्यामहं० श्रीसोखुकायाधर्मस्थानमिदं ॥ कल्याणमस्तु ॥

No. 19.—Inscription on the Temple of Vastupala Tejapala—over the north entrance.

॥ॐनमःश्रीनेमिनाथदेवाय ॥ तीर्थेशाःप्रणतेंद्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालजलप्रवाहलहरीप्रक्षालितांघ्रिद्वयः ॥ तेवःकेवलमूर्तयःधवलितारिष्टांविंशिष्टाममीतांमष्टापदशैलमौलिमणयोविश्राणयंतुश्रियं ॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षे फागुण

॥ शुदि१०बुधेश्रीमदणहिलपुरवास्तव्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मजश्रीचंडप्रसादांगजठ० श्रीसोमतनुजठ०श्रीआशाराजनंदनस्यठ०श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहंश्रीमालदेवयोरनुजस्यमहंश्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्यात्मजे

॥ महंश्रीललितादेवीकुक्षिसरोवरराजहंसायमानेमहंश्रीजयतसिंहेसं ७९ वर्षेपूर्वस्तंभतीर्थवेलाकुलमुद्राव्यापारंव्यापृण्वतिसतिसं ७७वर्षेश्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैक

॥ मार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधवलदेवप्रीतिप्रातिपन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापत्येनमहामात्यश्रीवस्तुपालेनतथाअनुजेनसं७६ वर्षेपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारानूव्याप्ण्वतामहं० श्रीतेजःपालेनचश्री

॥ शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषुश्री मदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थाव

॥ तारश्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतारश्री सरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढानि

॥ जपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजसूत्तिद्वितयतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्री संमेतावतारमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थेआ

॥ त्मनस्तथास्वभार्यायाःप्राग्वाटजातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूतायामहंश्रीसोखुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानोद्भिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठि

॥ तश्रीमदादिजिनराजश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीअष्टापदमहातीर्थावतारप्रधानप्रासादःकारितः ॥ छ ॥ स्वस्तिश्रीवलयेनमोस्तुनितरांकर्णायदानेययोरस्पष्टेपिदृशांशःकियदिदंवंशास्तदेताःप्रजाः ॥ दृष्टेसंप्रतिवस्तुपालसचिवत्यागेकरि

॥ ष्यंतिताःकीर्तिकांचनयापुनःस्फुटामियंविश्वेपिनोमास्यति ॥ १ ॥ क्रोटीरैःकटकांगुलीयतिलकैःकेयरहारादिभिःकौशेयैश्चविभूष्यमाणवपुषोयत्पाणिविश्राणितैः ॥ विद्वांसोगृहमागताःप्रणयिनीरप्रत्यभिज्ञाभृतस्तैस्तैःस्वंशपथैःकथंकथमिवप्रत्याययांचक्रिरे ॥ २ ॥ न्यासंव्यातनुतांविरोचनसुतः

67

॥ त्यागांकवित्वश्रियंभासव्याप्तपुरःसराः पृथुरघुप्रायाश्चवीरव्रतंप्रज्ञानाकिंपताकिनीगुरुरपिश्रीवस्तुपालश्चुवंजानी मोनविवेकमेकमकृतोत्सेकंतुकौतस्कुतं ॥ ३ ॥ वास्तवंवस्तुपालस्यवेत्तिकश्चरितंद्रुतं ॥ यस्यदानमविश्रां तमर्थिष्वपिरिपुष्वपि ॥ ४ ॥ स्तोतव्यःखलुवस्तुपालसचिवः कैर्नामवाग्वैभवैर्यस्य

॥ त्यागविधिर्विधूयविविधांदारिद्र्यमुद्रांहठात् ॥ विश्वेस्मिन्नखिलेप्यसूत्रयदसावर्थीतिदातेतिचद्वौशब्दावभिधेय वस्तुविरहव्याहन्यमानस्थिती ॥ ५ ॥ आद्येनाप्यपवर्जनेनजनितार्थित्वप्रमाथान्पुनःस्तोकंदत्तमितिक्रमां तरगतानाव्हाययन्नर्थिनः ॥ पूर्वस्माद्गुणसंख्ययापिगुणितंयस्तेष्वनावर्तिपुद्रव्यं

॥ दातुमुदस्तहस्तकमलस्तस्थौचिरंदुस्थितः ॥ ६ ॥ विश्वेस्मिन्किलपंकपंकिलतलेप्रस्थानवीर्थीविनासीदन्नेष पदेपदेनपुरतोगंतेतिसंचितयन् ॥ धर्मस्थानशतच्छलेनविदधेधर्मस्यवर्षीयसःसंचारायशिलाकलापप दवीश्रीवस्तुपालस्फुटं ॥ ७ ॥ अंभोजेषुमरालमंडलरुचोडिंडीरपिंडत्विषःकासारे

॥ घुष्योधिरोधसिलुठन्निर्निक्तमुक्ताश्रियः ॥ ज्योत्स्नाभाःकुमुदाकरेषुसदनोद्यानेषुपुष्पोल्वणाःस्फूर्त्तिकामिव वस्तुपालकृतेनःकुर्वंतिनोकीर्त्तयः ॥ ८ ॥ देवस्वर्नाथकष्टंननुकइवभवान्नंदनोद्यानपालःखेदस्ततोद्यके नाप्यहहहतःकाननात्कल्पवृक्षःहुंमावादीस्तदेतत्किमपि

॥ करुणयामानवानांयथैवप्रीत्यादिछोयमूर्व्यांस्तिलकयतितलंवस्तुपालछलेन ॥ ९ ॥ श्रीमंत्रीश्वरवस्तुपालयश सामुच्चावचैर्वीचिभिःसर्वस्मिन्नपिलोंभतेधवलतांकल्लोलिनीमंडले॥ गंगेवेयमितिप्रतीतिविकलास्ताम्यंति कामंभुविश्रम्यंतस्तनुसादमंदितमुदोमंदाकिनीयात्रिकाः ॥ १० ॥ व.

॥ त्वंनिर्वासनाज्ञानयनपथगतंयस्यदारिद्र्यदास्योर्दृष्टिःपीयूषवृष्टिःप्रणयिषुपरितःपेतुषीसप्रसादं ॥ प्रेमालापस्तु कोपिस्फुरदसमपरब्रह्मसंवादवेदीनेदीयान्वस्तुपालसखलुयदितदाकोनभाग्यैकभूमिः ॥ ११ ॥ साक्षात् ब्रह्मपरंधरागतमिवश्रेयोविवर्त्तैसतांतेजःपालइतिप्रसिद्धमहिमातस्यानु

॥ जन्माजयी ॥ योधत्तेनदशांकदापिकलितविद्यामवेद्यामयींयंचोपास्यपरिस्पृशंतिकृतिनःसद्यःपरांनिर्वृतिं ॥ १२ ॥ आकृष्टिःकमलाकुलस्यकुदशारंभस्यसंस्तंभनंवश्यत्वंजगदाशयस्ययशसामाशांतनिर्वासनं॥ मोहःशत्रु पराक्रमस्यमृतिरप्यंन्यायदस्योरितिस्वैरंपद्विवकर्मतिर्मितमयंमत्रास्य

॥ मंत्रीशितुः ॥ १३ ॥ एतेमलधारिश्रीनरेंद्रसूरिणां ॥ स्तंथतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेतामलिखज्जैत्रसिंहश्रुवंसुधीः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्की र्णापुरुषोत्तमेनेयं ॥ २ ॥ श्रीवस्तुपालप्रभोःप्रशस्तिरियंनिष्पन्ना ॥ मंगलंमहाश्रीः ॥ छ ॥

No. 20.—VASTUPALA TEJAPALA'S TEMPLE—SOUTH DOOR.

॥ नमःसर्वज्ञाय ॥ येदुज्जयंत ज्ञयाभूप्रजाकल्याणा

॥ स्वस्ति श्री विक्रम संवत् १२८८ वर्षे फागुण शुदि १० बुधे श्री मदणाहलपुरवा।

॥ स्तव्यप्राग्वाटान्वयप्रसूत ठ० श्री चंडपात्मज ठ० श्री चंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशा राजनंदनस्य ठ० श्री कुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं० श्री तेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजेमहं० श्री ललितादेवीकुक्षिसरोवरराजहंसाय ।

॥ मानेमहं० श्रीजयतसिंहे सं ७९ वर्षे पूर्वस्तंभतीर्थिमुद्राव्यापारानूव्याप्रग्वातिसंतिसं ७७ वर्षे श्रीशत्रुंजयो ज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुल-नभस्तल प्रकाशनैक मार्तंड' महाराजाधिराज श्री लवणप्रसाददेवसुतमहाराजश्री वीरध ।

॥ वलदेव प्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदा प्रतिपन्नापत्येन महामात्यश्रीवस्तुपालेन तथा अनुजेन सं ७९ वर्षे पूर्णगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारानूव्यापृण्वतामहं श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचल प्रभृतिमहातीर्थेषुश्रीमदणाहिलपुर भृगुपुरस्तंभनकपुरस्तं ।

॥ भतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोभिनवधर्मस्थानानिप्रभूतजी र्णोद्धाराश्चकारिताः ॥ तथा सचिवेश्वर श्री वस्तुपालेनइहस्वयंनिर्मापित श्रीशत्रुंजयमहातीर्थावतार श्रीमदादितीर्थंकर ऋषभदेवस्तंभनकपुरावतार श्री पार्श्वनाथदेवसत्यपुरावतार श्री ।

॥ महावीरदेवप्रशस्तिसहितकश्मीरावतार श्री सरस्वतीमूर्तीदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोक-नाशाम्बप्रभृन्मशिखरेषु श्री नेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढस्वपितामह ठ० श्री सोमनिजपितृ ठ० श्री आशाराजमूर्तीद्वितयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीय ।

॥ पूर्वजा ग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभ श्री अष्टापदमहातीर्थप्रभृतिअनेककीर्तनपर-परावैराजित श्री नेमिनाथदेवाधिदेवभूषित श्रीमदुज्जयंतमहातीर्थेआत्मनस्तथास्वधर्मचारिण्याः प्राग्वाटज्ञातीयः ठ० श्री कान्हडपुत्र्याः राणुकाक्षेत्रभूतायामहं०श्री ललितादेव्याः पुण्या ।

॥ भिवृद्धपश्रीनागेंद्रगच्छेभट्टारक श्रीमहेंद्रसूरिसंतानेशिष्यश्री शांतिसूरिशिष्यश्रीआनंदसूरि श्री अमरप्रसूरिदेभट्टारकश्रीहरिभद्रसूरिभट्टालंकरणप्रभु श्री विजय सेनसूरिप्रतिष्ठित श्रीअजितनाथ देवादिविंशतितीर्थंकरालंकृतीयमभिनवःसमंडपः श्री संमेतमहातीर्थावतारप्रासादः कारितः ॥ ७ ॥

॥ सश्रीजिनाविपतिधर्मपुरःसुरीणः श्लाघास्पदंकथमिवास्तुनवस्तुपालः ॥ श्री शारदासुकृतकीर्तिनयादिवेण्या पुण्यः परिस्फुरतितरांजगदेकसेतोः ॥ १ ॥ विभुताविक्रमाविद्याविदग्धतावित्तावैतरणावैवेकैः ॥ यःसप्त-भिर्विकारैः कलितोपिबभारनविकारं ॥ २ ॥ यस्यभूःकिमसावस्तुवस्तुपालसुतःसदा ॥ नावर्णनी-याव ।

॥ येतौधर्मकर्मकृतौकृती ॥ ३ ॥ कस्यापिकवितानास्तिविना स्वाहृदयेसुखं ॥ वास्तवंवस्तुपालस्यपश्यामस्त-द्वयंचयं ॥ ४ ॥ दुर्गःस्वर्गेगिरिसकल्पतरुभिर्भेजनचक्षुःपथेतस्थौकाममगीजगामजलधेरंतः सचि-तामणिः ॥ कालेस्मिन्नवलोक्यय क तिष्टेतकोन्यस्ततःपुण्यःसोस्तुनवस्तु-पालसु ।

॥ कृतीदानैकवीरःकथम् ॥ ५ ॥ सोयंमंत्रीगुरुरातितरामुद्धरंन्धर्मभारंश्लाघाभूमिंनतिनकथंवस्तुपालःसहेलं ॥ तेजःपालःस्व लघ्वलःसवैकर्मीणबुद्धिर्दैतीयीकः कल्पयतितरांयस्यधैरियकत्वं ॥ ६ ॥ एतस्मि-न्वसुधासुधाजलधरेश्रीवस्तुपालेजगज्जीवातौसित योःघनैर्ननवैः नक्तंदिववर्ष ।

॥ ति ॥ आस्वातन्यजनाघनोद्भिनशशांज्योत्स्नाच्छवल्गद्गुणोद्गुतैरद्य
॥ ७ ॥ लक्ष्मीमंथाचलैंद्रभ्रमणपरिचयादेवापारद्वयेभ्यभृंगस्थंवभंगाच्चकितमृगदृशांप्रेमनस्थैतरस्य ॥
आयुर्निश्वासवायुप्रणयपरतयैवेमस्थैर्यदुस्थस्थास्नुर्धर्मोयमेकः परमितिहृदये ।

॥ वस्तुपालेनमेने ॥ ८ ॥ तेजःपालस्यविष्णोश्चकःस्वरूपन्निरूपयेत् ॥ स्थितंजगत्त्रयीत्रातुंयदायोवरकंधरो ॥ ९ ॥ ललितादेवीनाम्नासधर्मिणीवस्तुपालस्य ॥ अस्यामनिरस्तनयस्तनयोयंजयंतसिंहाख्यः ॥१०॥ दृष्ट्वांवपुश्चवृ चपरस्परविरोधिनी ॥ विवादात जैत्रसिंहस्तारुण्यवाद्रिकः कृ॥ ११ ॥

॥ तिरियंमलधारिश्रीसरचंद्रसूरिणां ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनःप्रशस्तिमेतामलिखन्जैत्रसिंह ध्रुवःसुधीः ॥ १ ॥ वाहडस्यतनूजेनसूत्रधारेणधीमता ॥ एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥ २ ॥ श्री नेमेस्त्रिजगत्भर्तुरंबायाश्चप्रसादतःवस्तुपालान्वयस्यास्तुप्रशस्तिःस्वस्तिशालिनी ॥ शुभमस्तु ॥

No. 21.— VASTUPALA TEJAPALA'S TEMPLE—NOTH SIDE.

॥ ॐनमः श्रीसर्वज्ञाय ॥ संमेताद्रिशिरःकिरीटमणयःस्मेरस्मराहंकृतिध्वंसोल्लासितकीर्तयःशिवपुरप्राकारतार श्रियः । आनंदश्रितसंविदादिविलसद्रत्नौघरत्नाकराःकल्याणावलिहेतवःप्रतिकलंतेसंतुवस्तीर्थपाः॥ १ स्वास्तिश्रीविक्रमसंवत् १२८८ वर्षे फागुण शुदि १० बुधे श्रीमदणहिलपुरवास्तव्यप्राग्वाटकुलालंकरण ।

॥ श्री चंडपात्मज ठ०श्रीचंडप्रसादनंद्ज ठ०श्रीसोमतनुज ठ०श्रीआशाराजनंदनस्य ठ०श्रीकुमारदेवी कुक्षिसंभूतस्य ठ०लुणिगमहंश्रीमालदेवयोरनुजस्यमहंश्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्या त्मजेमहं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमानेमहं० श्रीजयतसिंहे सं० ७९ वर्षपूर्वंस्तंभतीर्थे ।

॥ र्थे मुद्राव्यापारंव्यापृण्वतिसतिसं ७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्री मदेवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराज श्री लवणप्रसाददेवसुतमहाराजश्री वीरधवलदेवप्रीतिप्रतिपन्नापत्येनमहामा ।

॥ त्यश्री वस्तुपालेन तथा अनुजेनगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतिमहं श्री तेजः पालेनच श्री शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्री मदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भ वती धवलक्कप्रमुखनरेषुतथा अन्यसमस्तस्थानेष्वपिकोटिशोभिनवधर्मस्थानानिप्रभूतजीर्णो ।

॥ द्धाराश्चकारिताः ॥ तथा श्रीशारदाप्रतिपन्नपुत्रसचिवेश्वरश्रीवस्तुपालेन स्वसधर्मचारिण्याः प्राग्वाट जातीय०श्रीकान्हडपुत्र्याः राणुकुक्षिसंभुतायमहं० श्रीललितादेव्यास्तथाआत्मनःपुण्याभिवृद्धये इहस्वयंनिर्म्मापितश्री शत्रुंजय महातीर्थावतार श्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वदेवसत्यपुरा

॥ वतार श्रीमाहावीरदेवप्रशस्तिसहित काश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअ म्बावलोकनाशाम्ब प्रद्युम्नशिखरेषुश्री नेमिनाथदेवालंकृत देव कुलिकाचतुष्टयतुरगाधिरूढ निज- पितामह ठ० श्रीसोमस्वपितृ ठ० आशाराजमूर्तिद्वितयचारुतोरणत्रय श्रीनेमिनाथदेव आत्मीयपू- र्वजाग्रजानुजपु ।

॥ त्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभ श्रीअष्टापदमहातीर्थ प्रभृतिअनेक कीर्तनपरंपराविराजिते श्रीने- मिनाथदेवाधिदेव विभूषितश्रीमद्जयंतमहातीर्थे श्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्य श्रीशांतिसूरिशिष्य श्री आनंदसूरिश्री अमरसूरिपदेभट्टारक श्री हरिभद्रसूरिपट्टालंकरणप्रभु श्रीविज- यसेनसूरि ।

॥ प्रतिष्ठित श्री मदजितनाथदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीसंमेतावतारमहातीर्थेप्रासादः कारितः ॥ ॥ छ ॥ छ ॥ छ ॥ छ ॥ सुप्रातिप्रसभंवसुद्विजपतेर्गौरीगुरूलंघयन्नोवत्तेपरलोकतो भयमहो हंसःप्रलापेकती ॥ उद्धैरास्तिकचक्रवालमुकुट श्रीवस्तुपालस्फुटभज्ञे नास्तिकतामयं तवयशःपूरः कुतस्त्या ।

॥ मिति ॥ १ ॥ कोपाटोपपरैः परश्चलचमूरंगतुरंगक्षतक्षोणिक्षोदवशादशोषिजलधिःश्रीस्तंभतीर्थेपुरे ॥ स्वेदांभस्तटिनीघटाघटनया श्रीवस्तुपालेस्फुरन्तेजस्तिग्मगभस्तितप्ततनुभिस्तैरेवसंपूरितः ॥ २ ॥ दिग्या त्रोत्सवबीरधवलक्षोणीधवाध्यासितंप्राज्यंराज्यरथस्य भारमभितः स्कंधेदधल्लीलया भातिभ्रातरि दक्षिणे समगुणेश्रीव

॥ स्तुपालः कथनश्लाघ्यः स्वयमश्वराजतनुजःकामंसवामस्थितिः ॥ ३ ॥ लावण्यांगइतिद्युतिव्यतिकरैःसत्याभिधानोभवद्भ्रातायस्यनिशानिशांत विकसच्चंद्रप्रकाशाननःशंकेशंकरकोपसंभ्रमभराद्यासीदनंगस्मरःसाक्षादंगमयोयमित्यपहृतःस्वर्गांगनाभिर्लघु ॥ ४ ॥ रक्तः सद्रतिभावभाजिचरणे श्रीमल्लदेवोपरोयद्भ्रातापि ॥

॥ रमेष्टिवाहनतयाप्राप्तः प्रतिष्ठांपरांखलन्निर्मलमानसेनसमयंक्षापिश्रयनूपंकिलंविश्वेराजातिराजहंसइवयः संशुद्धपक्षद्वयं ॥ ५ ॥ सोयःतस्यसुधारहस्यकविता निष्टःकनिष्टःकृती बंधुर्बंधुरनुधिवोधमधुरः श्रीवस्तुपालाभिधः ज्ञानांभोरुहकोटरेभमरतांसारंगसाम्यंयशः सोमेशौरितुलांचयस्य महिमाक्षीरांदधौ ।

॥ संदर्वी ॥ ६ ॥ इंदुं दूरपांसुरेश्वरसरिद्विडीरपिंडः पतिर्भासांविद्रुमकंदलःकिलविभुःश्रीवत्सलक्ष्मानभः॥ कैलासत्रिदशेभशुंडमवदात्प्रायान्मुक्ताफलस्तोमः कोमलवालुकास्यचयशः क्षीरोदधौकौमुदी ॥ ७ ॥ हस्ताग्रन्यस्तभारस्तनरसनप्राप्तमाहात्म्यलक्ष्मीस्तेजः पालस्ततोसौजयतिवसुभरैः पूरयंदक्षिणाशां ॥ यद्बुद्धिः कल्पि ।

॥ भंद्विपगहनपरक्षोणिभृद्दुर्गसंपल्लोपामुद्राधिपस्यस्फुरतिलसादिनस्फारसंचारहेतुः॥ ८ ॥पुण्यश्रीर्भुविमल्लदेव तनयोभूत्पुण्यसिंहोयशोवर्यः स्फूर्जति जैत्रसिंहइतितु श्रीवस्तुपालात्मजः तेजः पालसुतस्त्वसौविजयतेलावण्यसिंहस्त्वयंयस्यैश्वित्रभवद्देकपादैकलीधमश्च तुःप्पादयं ॥ ९ ॥ एतेश्री नागेंद्रगच्छेभट्टारकश्रीउट

॥ ऋषभसूरिणां ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेतामालिखत् जैत्रसिंहश्रुवःसुधीः ॥ १॥ वाडहम्यतनूजेनसुश्रावकेणधीमता पुनाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥ श्रीनेमेस्त्रिजगद्गुरुर्तुरंवाया श्चप्रसादतःवस्तुपाल्यचयस्यास्तुप्रशस्तिः स्वस्तिशालिनी ॥ श्रीवस्तुपालप्रभोःप्रशस्तिरियंनिष्पन्ना ॥ शुभंभवतु ॥ छ ॥

Of the inscriptions in Neminátha's temple I secured copies of all except one, which has suffered very much from the exfoliation of the granite.

No. 22.—*On a Pillar in Neminátha.*

संवत १३३९ वर्षेजेष्टसुदि ८ बंधश्रीउज्जयंतमाहातीर्थेश्रयवाणावास्तव्यप्राग्वायज्ञातीयमहं जिसधरसुतमहं *ष्ठनसीहभार्यामू* नासिरं श्रेयोर्थंनेचकेद्रा ३०० त्रीणीशतानिनेचके कारितानिदिनंप्रति पु० प्र* ३०९० ॥ संवत् १३३५ वर्षे वैशाखशुदि ८ गुरौश्रीमदुज्जयंत माहातीर्थदेव — — — तश्रीनेमिनाथपूजार्थंधव लत्फक— — —श्रीमालज्ञातीयसंघ० वी— — — —

* લેખમાં છે તેવો અક્ષર ઘણાયેા છે.

" "

No. 23—*On Pillar in Neminâtha.*

संवत् १३३३ वर्षे ज्येष्टवदि १४ भौमेश्रीजिनप्रबोधसूरिसुगुरूपदेशात् उच्चारपुरीवास्तव्येनश्रे•
—सपालसुतश्रे० हरिपालेन—
आत्मनः—मातृहारिला —सुश्रेयोर्थंश्रीउ
ज्जयंतमाहातीर्थेश्रीनेमिनाथदेवस्यनित्यपू
जार्थं इ २०० शतद्वयं प्रदत्तं । अमीषांव्याजेनपुण्य
सहश्र* २००० द्वयेनप्रतिदिनं पूजाकर्तव्या । श्री—
—र्के । यआरामवाटेकासत्कपुष्पानिश्री देवक—
— — चकुलेन श्री देवायउटापनी — — —

No. 24.—*In the north entrance left side to the Court of Neminâtha's Temple.*

५० ॥ श्रीमत्सूरिधनेश्वरः समभावच्छ्रीशीलभद्र...
शिषा स्तत्पा [प] दपंकजेमधुकरक्रीडाकचोंपो
शिषाः रोभितछत्रनेमिसदनेश्रीभद्रसूरि
श्रीमद्रेवतकेचकारयभदेकापप्रातिः
श्रीसज्जातमहामात्यपृष्टार्थविहितोत्तच : मिं
) वशादेवचंडादिजनतान्वितः

No. 25.

॥ नेटयगच्छविभूषणपास
॥ जसूरिस्सचामकरःसिस्सो
संवच्छरतेणनुपवंदातिमिं
स्सपयकमलं । छ ॥

No. 26.—*In the north entrance to the Court of Neminâtha's Temple.*

५ संवत् १२१५ वर्षे चैत्र सुदि ८ रवौअद्येहश्रीमज्जयंततीर्थेजगत्यांसमस्त
देवकुलिकासकळाजाकुवालिसंविरणसर्वेठ०सालवाहणप्रतिपत्या
सू० जसहडठ० सावदेवेनपरिपूर्णकृता तथा ठ० रूरक्षसुत ठ० परि
सालिवाहणेनवागज्ञ रिसिरायापारित : कारितश्रीचंद्वारिदिवांकृत
कंडकमंतिरंतदाधिधा ॥ त्रीश्रीअंबिकादिवितिदेवकुलिकात्वनिष्पादिता ॥

No. 27.—*On a Stone in the Court of Neminâtha's Temple at Girnar.*

५ ॐनमः सर्वज्ञाय संवत् १४८५ वर्षेकार्तिकसुदि

* આની અવજી શ્ર ભુલથી એ લેખમાં લખાઇ ગયો જણાયછે

पंचमि ९ बुधे श्रीगिरिनारमांहतिष्ठासाधेतसिंह
निवाणंश्रीमंत्रिदलीयवशेश्रीमत्सुनामडगो
त्रेमातिवाण ठ० अदाप्रजा ठा० लासुततूरालठा० कडु
यदातद ठ० विसालातदंगजठा०—रातदंगभूठा०
माप्तठा० भीमसिंहठा०माला ॥ भीमसिंह भार्याठा० ।ं भी
मापुत्रीबाइमोहणाकुक्षिसमुप्तनठा० षेतसिंह भा
र्या बाईचंदणगहीश्रीनेमिनाथचरणप्रणमतिश्रुभं

No. 28.—*On a Páliya in Neminátha's Court.*

हर्षकीर्ति
जी पादुका.

संवत् १६९२ श्रीमूनसं
घेश्रीहर्षकीर्ति
श्रीपदांकीर्तिभु
वनकीर्ति ब्र० अ
मरसिभाणमन
जी पं० वीरजैयंत
माइदासदयाला
तेसां ९ नेमियात्रा
सफलास्तु ॥ ॥

No. 29.—*Outside the gate of Neminátha's Temple.*

× रातदेवप × सिद्धचक्रपतिश्रीजयसिंघदेव × विजयबातेन
× पारकरणायनतपिताले
× केनउपायेन × जादवकुलतिलक × । तीर्थंकरश्री
× नेमिनाथपाद × ठ० कीकाच ठ० बाता
× सूत्राविकममारुति

No. 30.—*At another place.*

सं १२२२ श्रीश्रीमालज्ञाती
यमहंश्राराणिगसुत दंड
श्रीआवाकेनपद्याकारिता

No. 31.— *Near the gate of Neminâtha's Temple on the rock.*

सं ५८ वर्षे चैत्रविद २
सोमेधारागंजेनेमिचंदशिष्य
पंनाणचंदमूर्त्ति

On the image in Kumârapâla's temple is the following inscription (No. 32):—

॥ संवत् १८८१ वर्षे साके १७४६ प्र
श्री वैसाष सूद ७ सोम्यवारे श्री गीर

नारातिर्थमां श्रीपहंसराजेंगवषाइ
बोबप्रवेसकरापीतं श्रीतपा। स। पं।
श्री ५ राजसागरजिनेपरीवां० स्थाप

No. 33.—*At Hathipaglan.*

स्वस्तिश्री १६८३ वर्षे कार्त्तिक
वदि ६ सोमेश्वीगिरनारतीर्थे
नीपूर्वपाजनोउद्धारश्री
दीवनेसंघेघीण्यानिमांत्रश्री
मालज्ञातीयमं। सिंघजी
मेघजीनेउद्यमेकराव्यो

No. 34.—*At Bhavanâtha.*

वोमाविश्व
वोनाग
दयरकाजा

नागरवोवीश्वनाथ
नाभ। नाकाजं
ल। त्रवामाहादेवमुकुंद०

No. 35.—*On a Stone in the Uparkot—Now in the Darbar.*

संवत् १३५० वैशाशसुदि ५ शुक्रेपल्लीवाल [ज्ञ] तीयसाहुवणदासुतसाहुव
सहजूमादोरिषेतल्हांसलधांधल [दे] [वि] कामलदों
पाल्हणिग — — वयजूभावलसहरलीलाडी [भांज] णमं

22*nd January*.—At Dandusar, 8 miles west of Junâgadh, is an old well with an inscription, but it was partially under water, and beyond my reach to copy.

23*rd January*.—Dhank is about 30 miles W.N.W. from Junâgadh, and is the old Tilatila Pattan or Mungipattan, a place formerly of considerable extent, though but little remains of the ancient city but dust and debris. To the west of the present town is a rocky hill with a small temple a-top; this hill is covered with the ruins of an old fort. One of the old wâvs is called the Wâv of Manjus'rî (a name familar to the northern Buddhists) or Manjêsarî—for the villagers pronounce the word in more ways than one. In one of the gokhles, or niches, is an old loose image, so like a Buddhist figure of a Nâga-protected worshipper as to suggest this as its origin. The Chaitya window ornament over the niches, and the lintel of the doorway into the enclosure where this well is—and which is the *siñhasana* of a Buddha, with lions at the ends, two folds of the cloth depending in front, and the wheel set edgewise in the centre,—both indicate that Buddhism must have prevailed here. The old temple of Manjes'arî or Manjus'rî was pulled down some time ago, and a linga shrine now stands on its base.

The chambers that remain in the old fort are associated in local tradition with this Manjus'rî.

In a small ravine to the west of the hill are some Buddhist caves. The sides of this ravine, of the same soft calcareous sandstone as at Junâgadh, have been quarried or cut out: the bottom is now filled up with soil. The first cave faces N.W., and is entered by a door scarcely 4 feet high, inside which there is a descent of about 2 feet to the floor. The cell measures 7 feet 9 inches deep by 8 feet 4 inches long, with a small niche about 22 inches square in each end. At the back, on each side of the shrine door, and now much decayed, has been the figure of a Buddha in the usual attitude, with the soles of the feet turned up and his hands over them. Over his head is the triple *chattri*, a *chauri*-bearer at each side, and small flying figures above. The sill of the shrine door is about 20 inches from the floor, and the door about 3 feet high by 2½ feet wide. The shrine is only a large niche about 2 feet deep, with a Buddha squatted on a *siñhasna* at the back of it: on the *siñhasana*, the lions, drapery, and central wheel are all distinctly traceable; at each side stands a *chauri*-bearer with a high *mukuta* much rotted away.

A little to the north of this, up the râvine, the face of the wall has been sculptured with a number of figures in low relief, and without much evidence of art. The largest figure is only about 30 inches high, including the snake hood over his head. They are:—

1. A woman with a child on her left knee, her right elbow resting on her right knee, and the hand pointing up. She has heavy earrings, and apparently a frontal ornament in the parting of her hair, which is wavy and clustering.
2. Close to her is a standing figure exactly like a Pars'wanâtha in the IVth Badâmî Cave (figured in my *Report* for last season,) standing on a triple pillow, with a snake rising behind him, and its seven hoods just over his head.

There are five bends of the snake on each side. He has elongated ears, and short curly hair, and is about 27 inches high.

3. At his right hand is a small sitting figure about 8 inches high.

4. Buddha with a broad face, poorly cut, on a *siñhasana* or lion-throne, having the wheel and deer or antelopes in the centre, folds of the drapery of the seat hanging down, and lions at the ends. His hair is represented, as usual, with a knob or tuft on the crown:—or, perhaps, this is meant to represent the staff of the triple umbrella over his head. Standing on the ends of the throne are the usual *chauri*-bearers.

5. A standing Buddha 26 inches high, with elongated ears, and what look like ringlets over each shoulder, as in the figure of a Jina in Cave IV. at Badâmi, and repeated in Cave I. at Aihoḷḷi, with long arms as at Cave XIX. at Ajaṇṭâ, and two *chauri*-bearers 10 to 12 inches high,—one apparently with the head of an animal, but they are so decayed that it is doubtful to say with certainty what it is. Below the one on Buddha's right is a compartment 16 inches high by 12 inches wide, out of which the figure has been entirely obliterated.

6. A squatting Buddha, 18 inches high, on a pillow placed upon the *siñhasana*, with bearers as in No. 4.

7. A similar figure, but the seat is worn away.

8. Another, of which the head is gone. The throne is higher; and over this figure and the last, the triple umbrella is rudely carved, with something like foliage at each side over the *chauri*-bearers, who are 15 inches high with disproportionately big heads.

9. A third similar to the last two: the *chattris* are better represented and pendant foliage or tassels hang over the head of the *chauri*-bearers. The *asana* has three lions in front, as at Bâdâmi and Aihoḷḷi, and the wheel is carved on the rock below the central one. At the four corners of this sculpture are holes in the rock as if to fasten on some screen or covering:—the same thing was remarked of a similar Bauddha figure in one of the caves of the Manmoḍi Hill at Junnar.

10. A deep recess in which there has been sculpture, but it has entirely disappeared, except a small flying figure at one corner.

These figures seem pretty well to have exhausted the pantheon of the Mungi Paṭṭan Buddhists, for we find but few traces of sculpture elsewhere. I arrived at Dhank on Saturday morning at 2 A.M., and left at 4 A.M. on Tuesday, 26th January, and during that short interval my draftsman was not over industrious, so that no sketches were taken from these sculptures.

At the north side of the recess the rock is cut away for some distance back, leaving a sort of court open to the ravine on the W.N.W. side. There is a considerable accumulation of rubbish in it, so that the floors of the cells entered from it are all under the outside level. At the south end is the upper part of a door, through which, with considerable difficulty, one can squeeze himself, feet foremost, into a cell, in which it is said there was a sort of well of considerable depth, if not a cave below it, but the whole was filled up a few years ago by the political officers to keep the outlaws from making a den of it.

On the east wall of the court are two horizontal grooves: the upper and smaller one running along the north and south ends also: the lower, at least, has been for the bearings of a roof which doubtless originally covered this court; and the squared stones lying about, may be those of the front wall of it.

In the east side is a recess from which the image has entirely disappeared; but over the front of it is left the triple *chattri* and remains of flying figures—Buddhist cherubs—on each side.

A little to the south of this is a door leading into a cell, much filled up, measuring 8 feet 9 inches by 12 feet 2 inches. It has a small recess at the back.

On the north side of the court is another cell with two entrances,—nearly filled up; and over the front of this is a groove in the rock, slanting up from each side—gable-end fashion.

At the corner, where the scarp turns to the north again, are two niches (*gokhlês*) in the rock, with holes above as if for wooden fastenings or bearings.

Some miles west from Dhank, towards Siddhsar, in a ravine called Jhinjuri-jhar, are some caves cut in calcareous sandstone. Probably there have been others further up the ravine, but, if so, the decay of the rock has destroyed all trace of them. The furthest to the south, has been a verandah facing east, with two cells, measuring 8 feet by $9\frac{1}{2}$ feet and $7\frac{3}{4}$ by $9\frac{1}{2}$ feet respectively. It probably never had any pillars in front, and the drip line is crooked to follow the edge of the rock.

The next cave has two cells, one $9\frac{1}{2}$ by 8 feet communicating with the second, on its north side measuring $7\frac{3}{4}$ by $9\frac{1}{2}$ feet, which has two octagonal pillars in front with square bases and capitals. The pillars are connected below with the pilasters by a low screen carved in front with the Buddhist rail of a large pattern—each division being 5 inches wide. This is the only trace of ornament about these caves.

The next and last to the north is a much larger one, and has had six square pillars in front of a narrow verandah; of these the three pillars to the south of the door and one at the north end still remain. The front wall is pierced only for a door, and this had been built up some years ago to keep out the Wâgad outlaws. On pulling down so much of the wall as to gain entrance I found that, like the excavations in Kâprâ Kodiâ at Junâgadh; it had an open area in the centre measuring about 13 feet by 20; but this had been quite filled in from above, and this rendered it impossible to examine the entire arrangements and secure a plan; but it appeared to consist of apartments round this open court, with pillars in front and divided by walls.

On a stone a little to the west of this I observed the first three letters of the Inscription No. 6, but on clearing it of earth I could make little out except what I have given. There were letters also on other stones close by.

In another ravine to the west of this and running into it a little to the north-east, are other caves. The first reached is a verandah $18\frac{1}{2}$ feet long and fully 5 feet wide, with two windows, and a door about 4 feet wide, separated by square pillars, as at Junâgadh, and in the second cave in Jhinjori-jhar. The drip is an irregular line accommodated to the face of the rock. From the north end of the verandah a cell is entered by a door and two narrower openings about 14 inches wide. This chamber measures $6\frac{1}{2}$ by $8\frac{3}{4}$ feet, and has a door in the right-hand wall, near the back, into a second room $8\frac{3}{4}$ by $7\frac{1}{4}$ feet.

A little higher up the ravine, to the south-west, is a second cave having a verandah with two square pillars in front, and two cells, one of them much decayed.

On the way back to Dhank I struck the road to Siddhsar near a large old wâv, repaired, like others about, in comparatively modern times, with arches thrown across where the old lintels had given way. This wâv belongs to the ancient city, said to have been overthrown by the curse of an ascetic, and which, if covering anything like the area pointed out, must have been a very large place. One of the *gokhlês* has a rough sketch of a Chaitya window over it filled with a *kirtimukh* or large grinning face. At the turning of the descent, near the top, are four niches, the sill of which is carved with the Greek-like pattern found at Badâmî, and also at many places in Kâṭhiâwâd, of leaves and dentils: below the old base is much decayed.

26th January.—Turning off to the west from the village of Hariêsana into a gorge on the west side of the Gaḍhkâ hill, I visited the Kâprâ Kodiâ caves between Pâṭṭan and Siddhsar. Like most others all over Kâthiâwâd they are perfectly plain with square pillars in the verandahs, and without any trace of shrines or images.

Of the most southerly, furthest up the ravine, and facing east, the front has fallen away, and the two cells only remain.

The second is a single cell, of which the front of the verandah also has dropped down.

The third is a verandah returning forwards on the left, with five square pillars roughly blocked out, and a cell at the back on the extreme right.

The fourth has a verandah 23½ feet long by 6 feet wide, with two massive square pillars in front, and two cells behind—one 8 feet by 10¼, and the other 11¼ feet by 9¼ feet.

The fifth has been a large cave, but the roof has fallen in, and the apartment at the back, with a wide door, is quite choked up. If there has been any chaitya or shrine in the series it must have been this cave.

The sixth is a simple cell.

The seventh has two octagonal pillars in front, and is 12½ feet deep by 15¼ feet long, with two large cells—one at the back and the other on the left side.

Close to it is the eighth, the (2?) pillars of the front of which are gone. It is 9¾ feet deep by 33 feet in length, with two cells at the back very clumsily cut.

Next to this we come to the remains of a stair up to the top of the rock, and beyond it to the ninth and last cave, which is only a roughly hewn-out verandah, with one cell at the north end, and the entrance to another begun.

GUMLI, *January 28th.*—I visited the Râmapoḷa, Nau Lakha, Ganêsa, and Wâniâwasî temples and the Jethâ Wâv, and then ascended by the east side of the gorge to Abapura—the small shrine on the highest peak, reaching the summit in 1 hour 5 minutes. The view over the Bardâ hills to Purbandar, &c., is very fine, but to the north-west the country is strikingly flat. After visiting some of the tanks and ruins in the fort on the summit, I descended by the west side of the gorge, striking off to the Son Kansarî talâo and temples, and thence right down through the jungle on the Sâlesâr talâo and ruined temple, reaching the plain again at the Derani Wâv outside the Râmapoḷa. After what I had heard of Gumli I felt much disappointed with this preliminary survey. The Râmapoḷa, one of the finest of the ruins, has fallen not very many years ago, and the

fragment that still remains perhaps conveys a very inadequate idea of what it was twenty or thirty years ago. The Wâniâwasî has also probably been totally ruined within that period.

My notes on Gumlî, however, must stand over for the present, and with those on a very ancient temple I have discovered at Nânâ Gop and the remains visited in Kachh will form the subject of another memorandum.

I append several other inscriptions collected on my tour from Ahmedabad and elsewhere (some of them sent me by Wallabha Achârya of Junâgadh and others), and I shall be happy to receive translations from scholars of any of the inscriptions in this memorandum.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Camp Gop, Kâthiâwâr, 12th February 1875.

APPENDIX.

Inscriptions at Deva Pattan, &c.

No. 36.—Inscription in the Temple of Sarasvati, near Surya Kumbha, at Deva Pattan.

संवत् १८५८ वर्षे वैशाखशुद ५ रावौभाइःठकुरसिहाभार्याबाक्षपीसूतठकूरहाजावरजाभ्यांपितृ मातृश्रेयोर्थंदेविश्रीकालिकायामठःकरावितःकालिदासकृतैःकाव्यैर्विंशदैरिवरेजनाः ॥ दक्षाभवतिकिंचित्रं कालिलब्धवरोहिसः ॥ १ ॥

In the year 1858 of Vikrama in the month of Vaishakha, the bright fortnight, 5th day, Sunday, the temple of the goddess Shrîkâlikâ was built by Thakur and Hâjâvaraja, the two sons of Thâkursinha, the father, and Bakshapi, the mother, for the welfare of the parents.

Oh friend, all people become very attentive to the plain poems of Kalidasa. What wonder is there? He had blessing from the goddess Srîkâlikâ.

No. 37.—On a Pillar in the old Temple of Somanatha.

परजनीश्रीसोमेश्वरनादरशननीजात्रासफलसलाटसोमपराज्ञातीसंवत् १६७१ वर्षेभाद्रपदमास वद्य ५ मी वारसोमसोमपराज्ञातीसुद्रेरेवासीतारापलसूतश्रीःपरजनीजात्रासफलश्री सोमेश्वरजी

May the pilgrimage for seeing Someshvara, bear fruit. In the year 1541, in the dark fortnight of the month Bhadrapada, the fifth day, Monday, may the pilgrimage of the son of Revâ and Sitarapala, of the lunar race, be fruitful.

No. 38.—On a Pillar at the Dazir's Dargah at Virawal Pattan.

भिसमिलाहरमानरहीमसंवत् १८६२ वर्षेश्रावणशुदी ८ शुक्रेश्रीपत्तनसिंगनाथपुरेराजश्रीब्रह्मदासविजयराज्येतस्योपरिसमायातषानश्रीदफरसूतखानश्रीहिबतमलिकबंदरदोनसुतमलिकसाह मलिकशेषसूतमलिक सेरसमस्तचतुरंगसैन्यवेष्टितेबहुरामहमदसुतबहुराफरिदराजश्रीब्रह्मदासबहुयांतुरकैसमयुद्धंकृत्वासंग्रामेमृतः । पितामहबहुराशिदीप्रपितामहमहमदव्यबमाताबाईदोल्तबमातामहनासूत०काशिमप्रमातामहबापूआलीमातुलकनासूतजागीरपितृव्यकहाजीभ्रातृव्यकसीदीभ्रातृव्यकआदमकेदग्रश्रीसिधनाथपत्तनस्थान

With the name of Allah who is the kindest of the kind. In the year 1862 of the era of Vikramadittya, in the month of Shravana, the bright fortnight, 8th, Friday, in the town of Shripattanasing, and in the kingdom of Shri Brahmadasa, Behrafarid, son of Behram Mohammed, surrounded by Haibat Malik, son of Khan Dafor; Malik Shah, son of Badrahim; Malik Sher, son of Malik Shesha, all commanding a fourfold army, attacked Brahmadasa Vijaya, and having fought

with his many fighting men died in the field. His grandfather was Bahurashyad; great grandfather, Mohammed; grandmother, Dolutbi; great grandmother, Mohonabi; his son, Cassim; maternal grandfather, Bapu Ali; maternal uncle's son, Jehangir; paternal uncle, Haji; his son, Syed; and Adam, his son. All were in the town of Shrisiddhanatha.

No. 39.—On a Square Stone at the large Gate of Somanath Pattan.

॥ श्रीगणेशायनमः ॥ ॐ नमःशिवाय ॥ मनोमय्यादिरूप्यंतत्तत्वमालवलंवनम् ॥ उपास्महेपरंतत्वंपंचकृत्यैक कारणं ॥ १ ॥ वियद्वायुर्वन्हिर्जलमवनिरिंदुर्दिनकराश्चिदाधारश्चैभिस्त्रिभुवनामिदंयन्मयमभूत् ॥ सवःश्रेयोदे यात्परमपुरनाथःसुरनदींसरूपांबिभ्राणःशिरसिगिरिजाक्षेपविषयः ॥ २ ॥ पुण्णातुस्फुरदभ्रविभ्रमभृतं.कृष्णस्य वक्षस्थलप्रेखत्कौस्तुभकांतिभिःकवचितालक्ष्मीकटाक्षावलिः ॥ यासंभोगभरालसातनुतयासौजन्यविन्यासभूदा रिन्द्रद्रुमदावपावकशिखाकारानिशंवःश्रियम् ॥ ३ ॥ श्रीसोमनाथायतनस्यरेखाभूमेरिवोर्ध्वांगुलिरत्रभाति ॥ अ नन्यसाधारणशोभमेतत्पुरंपुरारिरितिसूचयंती ॥ ४ ॥ महीवदनपंकजंभुवनभूषभूषावीधिर्नीधिःसकलसंपदां त्रिपुरवैरिणःसंमतः ॥ तदेतदादिदुःसहक्षयविनाशसिद्धौपुराशशांकरचितंपुरंजयतिवारिधेःसंनिधौ ॥ ५ ॥ अ स्तिस्वस्तिमदंबुजासनानिभैरध्यासितंयज्वभिर्भूमश्यामलितामलंवरतलस्थानंत्रयंकेलिभूः ॥ अभ्यर्च्यद्विजपुंग वालगरमित्यधैदुचूडामणिःप्रादादष्टकुलाचलापरचतुःषष्टयैचतुष्टयैचयत् ॥ ६ ॥ शांडिल्याख्योदग्रवंशाग्र केतुर्गोत्रख्यातंनामवस्त्राकुलंयत् ॥ कुर्याद्यदेवसचयुस्तच्चयज्ञैर्देवज्ञत्वंयस्यसांवर्थमासीत् ॥ ७ ॥ यदीयाशीर्वा दैरमरपतिकार्पण्यजनकंभुनक्तिस्मायत्तंनिहतरिपुराज्यंचिरतरं ॥ निहत्यक्ष्मापालानणहिलपुरेमूलनृपतिःप्रभु वंतत्पुत्रैःप्रकृतसुकृतार्थैव्यवसितं ॥ ८ ॥ गंगाप्रवाहप्रतिमावतदुश्चयातायामाधवःपादतलात्प्रजाता ॥ तेमूल राजेनपुरस्कृताश्चसवीरसेनेनयशोवतंसाः ॥ ९ ॥ वापीकूपतडागकुट्टिममठप्रासादसंस्थालयान्सौवर्णान्द्विज तोरणापणपुरग्रामप्रपामंडपान् ॥ कीर्तिश्रीसुकृतप्रदान्नरपतेःश्रीमूलराजोस्त्रिभिःसौरैभासतिलब्धधापयदयंत्रै लोक्यचूडामणिः ॥ १० ॥ यद्यावांसुतुरंगमोधुरखुरक्षुण्णंक्षमामंडलंक्षैदंनुनादिणंभंवरमभूदेकातप्रत्राकृति ॥ ॥ ११ ॥ तस्मिन्भूभुजनाकनायकसभामध्यासितेभूपतिःप्रख्यद्धिंसितिपालशैलकुलिशश्चादंडराजोभवत् ॥ प्री त्यामागमतंतदानिजपितुर्मित्रीयकर्तेश्वरंयःश्रीमाधवनामधेयकृतिनेतस्मैमहामंत्रिणे ॥ १२ ॥ यस्योतुंगतरंग तांडवभवःपाशूकरःसैनिकोयःसीमासुमरूद्गणाभयमहाचप्रप्रकारोततः ॥ यत्कृत्वापुरनायकसद्रशमनंदष्ट्वातितु ष्टात्मनानिःशंकंनिदधेशचिकुलतदेवेताश्चिरेणध्रुवः ॥ १३ ॥ तस्यात्मजस्तदनुदुर्लभराजनामादुष्टारिराजमक रध्वजशंकरारव्याः ॥ ग्रथ्नीपतेतारणभारपद्धतिंकृत्वाकठाक्षावलिमत्रदुष्टे ॥ १४ ॥तदनुतदनुजोभूद्वल्लभोभूर्भु जाणांसजकुलपरितकीर्तिमूर्तिमद्विक्रमश्रीः ॥. यदरिनृपपुरेपुछागलक्ताफलाकांमृगपतिपदपंक्तिर्लक्ष्यतेचात्रेखा ॥ १५ ॥ क्षोणिचक्रैकवीरोमदमुदिततयाराजसिंव्हासनेचकृत्वातालिनतेनेतेचविधिनाक्षोणिकताश्चै ॥ सो यंदेवांगनानाचित्रिविडतरपरीरंभाजीक्षितीशः कर्णेकिर्तिर्यसयातिरिवनपतिभुजेभूमिनिष्पेषः शरीरे १६ ॥ ॥ १६ ॥ तस्मिन्महाकुलपतिर्जयलक्षणेनराज्यंकरोतिसुखदंभुवनस्यपैतत् ॥ तापप्रतीहतचिरकरप्रतसल्लमूर्ति जगत्सुभीरतर्तिनयंगनेवा॥१७॥ योसावुत्कख्यजयश्रियंक्षितिभुजामाय्यांसमग्रामहीमेकच्छत्रपरिच्छदांनुविदधद्वी रश्चविस्फारितां॥तस्मादेवनृपेशपालनामिवप्राप्ताश्चछत्रामहीसंक्षुब्धक्षुभितारिसान्निभमततत्क्षामतापामल ॥१८॥ तस्मिन्नृपेंद्रत्वमनुप्रवृत्तेत्रैलोक्यरक्षाक्षमावैकमांके ॥ लोकनकेवात्मगुणैरलंघ्यःकुमारपालप्रवरोबभूव ॥ १९ ॥ यहरिनृपपरंरूपनिप्राप्तवासवातप्रसृमरयदुकितालीढदिक्चःप्रतापः ॥ क्रदयतिसधनाख्यंस्फारकल्लोललोलजल ध्यापप्युतातिप्रकामं ॥ २० ॥ आखंडलप्राहुणिकेचतस्मिन्भुवंगतेराजसदेतभूपे ॥ उच्छादयन्भूपतरूप्रकांडा मवापयोनैगमधर्मवृक्षम् ॥ २१ ॥ हेचंद्रधाराजलमग्रमानानृपेंद्रविक्रांतियशःप्रशस्ति ॥ बभ्राजतत्पुष्करमालि

केवश्रीलुल्लराजत्तदनुदियाय ॥ २२ ॥ तस्याद्यथिव्याकृतमेतदेवसुखंतदेवप्रथितःप्रतापः ॥ अकारिसोमेश्वर मंडपोयंयेनात्रमेघध्वनिनामधेयः ॥ २३ ॥ लुल्लात्मजःसमजनिप्रविशिष्टयन्योभामाख्ययासुभटभीमनृपस्यमित्रं ॥ वल्लाख्ययापुंभवजावतंसोपुंसांबुधक्षितिभूपतिभार्णवपूर्णचंद्रः ॥ २४ ॥ तस्याःभवद्भुवनमंडनमंडनाय शोभाभिधप्रियसुहृज्जयसिंहनामा ॥ यस्यात्मजःसचिवतामधिगम्यवल्लसन्राजयामामकुमारपालं ॥ २५ ॥ अथोपयेमेमधिगम्यरोहिणीमुमानिवेशःकमलामिवाच्युतः ॥ अजायतास्यांकुलकौरयाकरप्रबोधकश्रीधरनामचंद्रमा ॥२६॥ क्षीरोदपूरपरिपांडुरपुष्पकीर्तिर्नरोगमेषःपुरुषमातनोति ॥ भूपालराजपरिनूतनमंत्रशक्तिः श्रीभीमभूपपतियोगिजनैकमान्यः ॥ २७ ॥ आसीत्परंपरासेथभूयाद्वस्यतायते ॥ चौलक्यवस्त्राकुलयाराकल्पंप्रीतिरक्षता॥२८॥कांत्याचंद्रतितेज राजन्यग्न्यातितेजोमयादिव्योत्तानपदात्मिखिलसंपत्याधनाध्यक्षति ॥ दृष्ट्यासागरतिप्रभावविधिनानित्यंविरंचिश्वसौकीर्त्यारामातिरूपसुदंरतयाकंदर्पतेश्रीधरः ॥ २९ ॥ निःसीमसदुदयैकनिदानहेतुराकल्पमाननदेवगुरुर्निबंधः ॥ सौजन्यवीररनिधिकंनतसत्वसीमाजागर्तिवप्युरुदयेपुरुष॥ पुराणः ॥ ३० ॥ श्रीधरोपिनवैकुंठःसर्वज्ञोपिननात्मवित् ॥ ईश्वरोपिनकामारिरिंद्रोपिनवृत्रहा ॥ ३१ ॥ यस्याविर्भोपादपकामधेनुसमवांछितंनःप्रददातुनित्यं ॥ किंत्वस्यसत्यभयदानवशंवदत्वंविस्मेरवक्त्रवितप्रमुखाश्चशेषाः ॥ ३२ ॥ जंबालंसुन्दिनायतेपिक्रतहश्रीरावहंसायतेकालिंदीद्युसदीयतेहरगलःक्षीरोदवेलायते ॥ शौरिःश्रीधरायतेजगिरिःप्रालेयशैलायतेयत्कीर्त्यासुपगम्यतेक्षितिगविराहुःशशांकायते ॥ ३३ ॥ निर्मातं चंद्रदेवविलसितमपरेपृष्टिदाक्षिरोदपादेशौचांमृतमचलपतिदाहिसंवाहपंकः ॥ उच्छिष्टपाचजन्यःसुरसरिदमलश्वदतायादश्रीरित्यवयस्यकीर्त्तिस्वयमकृतनुर्तसोमनाथोहिदेवः ॥ ३४ ॥ सानुद्वयसीचत्रिलोकिधामसालोक्यसंकीर्णनिवासमस्याः ॥ वेधाविलक्षसुतिमंततानतयास्तिनायासदसीतिनूनं ॥ ३५ ॥ असौवीरोदासःसुचरितपरीपादयुगलात्रैलोक्यभासानांतदपिचगिरांकोपिसुकृती ॥ अहंपूर्वेजन्मन्यखिलगुणविस्तारमधुरंमनादस्वलंदंशिवबाग्मिकीरसकृत् ॥ ३६ ॥ यदीयगुणवर्णनश्रवणकौतुकोल्लंदयासखेलसुखदाशेवयरमंगलगायति ॥ किमिवरज्यतेतनुरचितवेदिभिर्वेधसंस्तदस्यकविसंनिधिनर्वचरित्रंउद्योतते ॥ ३७ ॥ दिग्दंतावलकर्णताल विलसत्तुरंगागीर्पयत्कांतिर्मदंभंतरिक्षविलसत्कीर्तित्वमनृत्यति ॥ रोदकंदरपूर्णचप्रणयिनीनिःशंकमात्मभरिःभिदंतितमसाकुलंकलिमलेप्रध्वंसवध्वोशुभः ॥ ३८ ॥ लोकालोकलवालसाजलनधिसत्कीर्तितामात्रवैजानिते मत्वलंविन्यखिलगुणमयैरंकुरिः कर्त्तिवल्लि ॥ यश्चप्रालेयभानुः प्रविकृतकुसुमोद्भूततारापरागैर्दिक्कुचकंव्यापयंतीजयातिफाणिपतिप्रामुलराजराजगंता ॥ ३९ ॥ कार्त्तिश्चकामसंविविलक्षिसौभाग्यदंव्यारव्यहषाजातक्रियासुव्ययासुघद्धदिशश्चशक्तयः ॥ ४० ॥ ताभिर्भुवनवंद्याभिःसंयातितिववासरः ॥ श्रीधरः शोभतेसश्रीत्रिलोकिशः कृपानिधिः ॥ ४१ ॥ उतातमालवनायमानसेनांगजप्रकरभंगुरितांस्तुवयः ॥ प्रलयज्वलधिवेलोल्लोलकल्लोलनाभंशतपितरवप्रप्रापसंविष्टशैलं ॥ दलितचरणिचकंवीरहम्मारचक्रमनृणमकरोद्यःश्रीधरोदुर्गदर्पः ॥ ४३ ॥ मातुःकैवल्यहेतोर्मुररिपुभवनंमोहिणिक्षामनामलंबेनिःकारमालप्रभृमतिततोमंदिरेकेशवादैः ॥ नान्माताश्चमध्वछिषभवनंपदम्यपुजिजयानंत्रुगश्रीमंत्रीचश्वप्रतिहतदुरितंभुरितंशोतदेवान् ॥ ४४ ॥ वल्लादीवारिकांतिदरानिशिगिरगविकेलसंमंत्रस्यदाक्तव्यागुजराज्यानिजनिजुगुणैस्तत्रनामालिगम्य ॥ येनेवांश्रीवरायहरनगरपदेयेजितत्वश्चनान्माप्रादःश्रीधरोगोश्रयमवानिजयःकारितसंप्रयोगं ॥ ४५ ॥ द्विजोत्तमातद्विजन्नतिभाजःसदानदीर्घासगुणैकधाम ॥ क्षमानवंतासत्त्वभूमिदेवामाहशरत्यार्णपिमाना ॥ ४६ ॥ महोदयासत्कृत्येवर्शकरांप्रैकाम्यया ॥ सकुणंवर्तिनस्त्रेपिपरंवैणेयि तत्रतिनिरापूर्णाहरभक्तिपरायणाः ॥ पुरुषाराधनपराविष्णुमूर्तयोयथा ॥ ४७ ॥ विकासितपताकिकांध्रुवसिमन्सिसीमंतासकलसुखदायकांभजातिभाववर्गासदा ॥ सतत विहितधूपोधूनधाराधराणांदिविभुविसुखदोभूःकामचारिनरिनराणां ॥ ५० ॥ येषांशासिद्धायकसंश्रयायमतंविधायासपदेनचक्रसु ॥ सुकीर्तिरेषांमुनिसिद्धसेवितांसुखप्रदोभाग्यजनस्यचेतनां ॥ ५१ ॥ अथकथमपिदैवादाग

तश्रीविलासीसुखदमपिनराणांयत्रचद्रेशदैवः॥ सततमपिहिदेवापंडितामन्यमानंसुकृततनविलासिविप्रचिंतित दात्र ॥ ५२ ॥ यदेवश्रीमहाराजभूपालकुलसद्गुरुः ॥ जीमूतवादमाम्नातसुलक्षणगुणाकरः ॥ ५३ ॥ श्रीसो मेशादालयाकारासिद्धिपर्यद्वाप्तसिद्धमानसुकीर्ति ॥

सिद्धंधाममनन्यतेजिततयाश्रीकंठकामाभुवियद्वाकारसुकारणंयनिपतिःयैस्यांघ्रिपूजाविधे ॥ कृत्वापापहरीति तत्क्षणमपिदेवंसदाश्रूयतेयस्यादर्शनमात्रतःसकृदपिपापंसदाक्षीयते ॥ ५४ ॥

श्रीविक्रमार्कसमयातीत संवत १७७३ ना वर्षे वैशाखवद्य ८ दिने

Salutation to the beautiful Ganes'a, and to S'iva, the representative of the three gods Brahma, Vishnu, and S'iva (in the shape of सोम).

1. We worship the highest principle, the only cause of the five principal sacrifices, and the support of a collection of (mental) principles, and that which can be described (only) by the mind, intellect, &c.

2. May he, who is mixed up with the three worlds in the shape of sky, air, fire, water, the earth, the moon, the sun, and the soul (support of life, चिदाधार); he, the lord of the highest heaven, who supports on his head the heavenly (Ganga) of equal beauty with Parvati, and who is consequently the subject of ridicule by Parvati, may he give you happiness.

3. The succession of the glances of Laxmi, contracted on account of the rays of the emerald jolting on the breast of Krishna, who wears the colour of a glittering cloud, dimmed on account of the fatigue of enjoyment, which on account of their contractedness are a ground upon which goodness of heart is treasured, and which resemble in form a flame of the wild fire which consumes the tree of misery, may this (succession of glances) augment your riches.

4. The line (spire, perhaps,) of the temple of Somnâtha appears here like the forefinger of the earth, pointing, as it were, that this town of S'iva has beauty unequalled by others.

5. This town is the lotus-like face of the earth, the place of decoration for all kings of the earth, the store-house of all ornaments, and is much regarded by S'iva the enemy of the demon Tripura; this town, which was created by Chandra (the moon) when the extremely difficult act of destroying the earth (क्षय) was accomplished, shines in the neighbourhood of the (treasure of waters) ocean.

6. This town, which is inhabited by sacrificers comparable to Brahmadeva, the sky over which is clouded and made purple by the (sacrificial) smoke, which is the sporting-place of the three Vedas, which being a town S'iva, who has a half moon on his forehead, offered it, after honouring Brahmins, to the eight tutelary mountain-gods, and to the sixty-four deities of arts for their satisfaction.

7. He that is the banner of the well-known family of the Shândillyâs, and whose family is known by the name Vastrakula.* In sacrifices performed by him the gods find shelter, and who deserves, therefore, the name—Knower of divine things (दैवज्ञ).

8. By his (Daineadnya's) blessings Mula Nripati, the king of Anahilapura, having destroyed other kings of the earth, long enjoyed a kingdom void of all

*This shloka is not clearly understood.

enemies, and solely subject to himself, and which (by its being excellent) shows Indra to be poor: he enjoyed with his sons the power which he exercised only for the present meritorious acts.

9. Ganga who has assumed the form of a stream, and who has risen from the soles of Vishnu.

They, the ornaments of glory, were set forth by Mularaja with Virasina.

10. The illustrious Mularaja, the head-jewel of the three worlds, established large and small wells, lakes, hermitages, palaces with terraces of gold, houses of Brahmins, villages, towns, water-places, and sheds, which bestow fame, wealth, and merit upon princes.

11. While he reigned, the sky appeared like his one umbrella on account of the dust on the whole earth being thrown up by the hoofs of his horses.

12. This king having ascended to the home of the lord of the gods, Uddandaraja, the thunderbolt of the hostile mountainlike kings, became king, who made Shri Madhava the friend of his father, who regarded him kindly, his great (prime) minister.

13. That rampart was well defended and strong which was erected on the borders of the town by multitudes of windgods, from the dancing of whose waves was born Pâshûtkara, the army general of the king (Uddandaraja), and for him Śiva having first effected the suppression of the demon Tripura, firmly and fearlessly established the goddess* of strength born in the family of Shoehi.

14. After him succeeded his son Durlabharâja by name, who resembled Shankara† in as far as he destroyed the Cupid-like kings. He having thrown his glances against wicked men, bore the hereditary load of protecting the earth, which is always imposed upon kings.

15. After him succeeded his younger brother, who was a favourite of all kings of the earth, who was surrounded by the fame of his own family, who was the embodied lustre of prowess. In the towns of his enemies a series of the footmarks of a lion‡ reddened by the blood of goats appears like an ornament.

16. The only hero on the earth, and full of the joy of pride—the only hero on the throne § * * * * * * He was the enjoyer of the hard embraces of heavenly women § * *

17. After him reigned Mahakulapati (the lord of a noble family). His reign was productive of comfort to the world. He having conquered the enemies by means of his valour, shone very brilliantly * * * * * *

18. He having won the glory of victory over kings, brought the whole earth, covered with brave men, under the shadow of one umbrella. By him the earth obtained protection, as if it were, from the lord of gods. And all the agitated enemies were reduced to subjection and peace.

* Mythology unknown.

† Shankara is described as the destroyer of the god of love.

‡ The figure is not understood. Perhaps it means lions, the exponents of valour and glory, were freely wandering in the towns of his enemies.

§ Very incorrectly written.

19. While he was yet leading the life of a king, and while his valour was characterised by the capability of protecting the three worlds, Kumârapâla was born, who was not to be surpassed by any one on the earth in good qualities.

20. (Incorrigibly confounded.)

21. He the banner of Indra, as it were, having descended to the earth ascended to the top of the tree (of knowledge) of the Vedas by destroying the other little shrublike princes.

22. The renown of the glory of this prince's valour was like a flowing stream of ambrosia in the moon. It shone like a wreath of lotuses in the reign of Shrilullarâjâ who succeeded the above prince.

23. His monument on the earth, the index of his well-known valour and prosperity, was a mansion for Someshvara called Meghadhvani (noise of clouds), constructed by him.

24. The son of Lullarâjâ was an excellent prince, born by Bhâma, and a friend of the heroic King Bhima. This prince, called Valla, was the ornament of the whole male creation on the earth, and was the full moon risen on the ocean of the splendour of the kings of learning (learned men).

25. He had an illustrious intimate friend, called Jayasiñha, who was born to adorn the world. Jayasiñha's son came to Valla, and having obtained the prime-ministership, added grace to his son, Prince Kumârapâla.

26. He (Prince Kumârapâla) married a princess, and was graced by her as much as Chandra (the moon) by Rohiṇi (a constellation); as much as Śiva by Umâ (Pârvati); or as much as Vishṇu by the lotus-born (Laxmi). By this queen was born Shridhara, the moon that causes the multitudes of (night) lilies to open, the lilies being his own family.

27. The King Bhima had his fame as bright as the white lotus whitened by an overflow of the ocean of milk (क्षीरोदधि). Diseases never afflicted him; he had a fresh council of kings around him; and he was the only object of reverence to all ascetics.

28. (Extremely incorrect.)

29. (The first two quarters of this shloka are quite indistinct; they mean, however, that the King Bhima above described being the regent and guardian) the Prince Shridhara was by his sight (as grave as) the ocean; by his power he was Brahmadeva, by his fame he was like Rama, and by his beauty and form he was कंदर्प (Cupid himself).

* 26. His fame is like a white flower on the flood of the ocean of milk. He was never subject to diseases. His council was praised by all kings of the earth. Such was the King Bhima most respected by all pious persons.

* 27. He was of the same line of princes who are highly famed for generosity and who were extremely popular.

* 28. This king resembled the moon in lustre. He resembled fire in brilliancy, the god of riches in wealth; in look he was as grave as the ocean, and in powers

* These three verses have been retranslated, for they have been better understood since their rendering was sent up.

he was always like Brahmadeva; in point of fame he was like Rama, and in beauty he was another Madana.

29. He was the only cause of the increase of all prosperity. He was of unparalleled reverence, and was superior to all gods. He was a treasure of goodness, and the fame of his strength reached the skies. He lived for the rise of goodness, and was an * ancient personage.

30. Though Shridhara (Lord of Laxmi, *i.e.*, Vishnu) he had no abode in Vaikuntha (abode of Vishnu); though omniscient, he has no knowledge of the ignorance of his soul; though Ishvara, *i.e.*, mighty (S'iva), he was no enemy to Cupid; though Indra (strong), he was no killer of Vritra demon.

31. The feet of this lord, which were like Kamadhenu (the celestial cow who gave all things desired), may give me what I desire. His truthfulness, dread, liberality, and fondness for sweet words were so great, that Shesha (the thousand-headed serpent who is the throne of Vishnu) has his mouths always extended for praising him.

33. A cloudy dark day was turned into a fair day, the cuckoo was turned into the swan, the Jumna was turned into the (white) celestial Ganges, the throat of S'iva (blackened by the poison Kâlakûta) was turned into a border-plant of the ocean of milk,† Krishna was turned into Vishnu, and a mountain of lamp-black was turned into a mountain of snow; and even the (black star) Rahoo was turned into the moon, when his fame reached the earth.

34. (Quite indistinct.)

35. When Brahmadeva saw the town in which the three worlds are concentred, he, the creator, smiled with surprise at the thought that there was no single town like this in the whole creation.

36. He was a mighty hero who by his two feet illumined the three worlds, and I (the poet says), who was S'iva and Valmiki in my former births, often sang his praises.

37. The auspicious praises of his qualities S'iva always, on account of eagerness for hearing them, sings, and these praises which delight Brahma are now shining in the mouths of poets.

38. His brilliant fame shines on the tusks and temples of elephants in the corners of the earth, and on the body of the sun's horse. His fame falls in love with the moon, and dances (every where).

[Latter part unintelligible.]

39. The plant of his fame has for its bed all the three worlds; it has climbed on the tree of heaven; it has sprouts in the shape of accomplished and

* Purport not intelligible.

† Whitening-power of fame is here described.

qualified persons; the moon is its full-blown flower, and the numerous stars are the fragrant pollen dispersed into all the quarters of the sky. May that plant flourish which has its roots in Moolarâjâ.

40. (Quite unintelligible.) It purports nothing more than that his fame is widespreading, and that his powers, which resemble the eight points of heaven, are great.

41. With these powers, which are honoured by the whole world, he moves like the sun. Shridhara shines with his own lustre, is the lord of three worlds, and a treasure of mercy.

42 is not in the text.

43 contains an indecent image, and is not quite clear.

44 is also quite unintelligible.

45. (First part not clear.) By him Shridhara was appointed to live in the town of S'iva, and to protect cows.

46. There were in this town very good Brahmans, who underwent the penances enjoined to Brahmanas, who could prolong the inhalations and exhalations of breath, and who were the home unique of good qualities; who were the ornaments of the earth, and gods on earth; who might be considered to be the ocean of Shruti (revealed texts).

47. For the sake of prosperity, and for the favour of S'iva, he began to perform the Vainai penance, at which there were Brahmanas very devout towards S'iva and engaged in the worship of the god. They themselves were incarnations of Vishnu.

48 and 49 are missed in the text.

50. His banner is spread constantly on the borders of the earth, and is honoured by all the subjects, because it keeps them always in peace. He perpetually offered incense to gods in heaven, and constantly gave pleasure to those on the earth and in heaven.

51. (First part indistinct.)

The good fame of the king, which is honoured by saints and ascetics, is the essence of all good fortune.

52. He then, the enjoyer of the wealth obtained with difficulty by chance—he, a descendant of the lunar race, pleased the people extremely well. Though gods considered themselves wise, they began to doubt their wisdom (when they saw him).

53. There was the family preceptor of this prince called Jîmûtavâda (whose delivery was as loud as thunder). He was accomplished with good qualities.

The temple of Somnâtha is completed; may prosperity attend it.

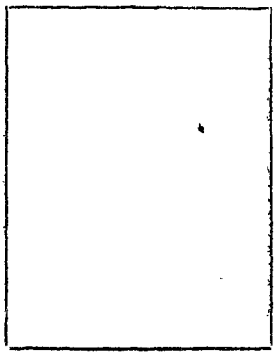
54. The temple of S'iva is finished. Now for worshipping the feet and establishing him, Vishnu himself was present. When the name of the god is heard, all sin is absolved, and also sin is removed by seeing him once.

This inscription was engraved in the year 1773 of the era of Vikramadittya, in the dark fortnight of Vaishakha. 8th day.

No. 40.—*On the Pádukâ of a Jaina Gorji at Mundrâ in Kachh.*

:॥ श्रीगुरुभ्योनमोनम :॥ स उश्री ७ देशलजिवीज्याराज्य

:॥ श्रीमुनरावि
अचलगछ । सं
श्रीमागसिरमा
दशमीतिथौश्री
षिश्री ७ हरषाजि
छे ॥ तत्गुरुकृष
तत्सिष्यश्री ७ रा
श्री ७ हरषाजि
७ करमसीजि
तंकृत । संवत्



दरवास्तव्याश्री
वत् १७८७ वर्षे
सेकृष्णपक्षे
सोमवासरेक्
देवंगतपाम्या
श्री ७ जीवाजी
घाजितसिष्य
तसिष्यकृषश्री
पादुकाकारी
१८०१ वर्षेश्रीका

त्तिकमासे । शुल्कपक्ष १५ गुरुवासरेकृषश्री १०८ हरषाजिपादुका
स्थापिता ॥ श्रीगुरुभ्योनमोनम : ॥ कल्याणमस्तु ॥

No. 41.—*In the temple of Mahádeva Nilakantha at Barai, Kachh.*

:॥ स्वस्तिश्रीजयोमंगलाभ्युदयश्चआदित्याद्याग्रहा
॥ सर्वेसनक्षत्रासराशय । संवत् १७२४ वर्षेपोषशुदि ७ दि
॥ नेमाहाराउश्रीरायधएाजीनीवारमांश्रीवारोहिमध्येमं ।
श्रीतोलसुतयादवसुतसंघजिघेहेरासंघजिसुतजीवातवेश
रांमनजियराजमंघेहेरासुतकानजिकोरासिप्रागजिसूतजेता ॥
मंश्री५घेहेराग्रहेभार्याबाईगेलांबाईतस्यपुत्रकोरसीकेत
सिवनुंदेहेरूश्रीनीलकंठेश्वरनेप्रसादेकरीसंवत् १७३३
नाअसाढशु २ दिदेसंपूर्णाथीउंछे । सूत्रधारलालासुतगज
धरपुरषोत्तमेएाकृतं ॥ मंश्रीयादवनावैशमांजेकरमीथाएत
देहेरूंछे. षेत्रकटको १ राउश्रीजीएमहादेवजीनेदीवेलीउंआपुंछे
मंघेहेरासुतकोरसीषेत्र १ महादेवनाझाडनेपाणिपाएेषेषाएश्री

Bhadres'var Inscriptions.

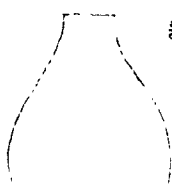
No. 42.—*In a back room in Bhadres'vara Temple.*

सव्रततेदाजुवाणेइसूरिश्रीगणशेषरआणहर्षडलोजगेलप्रीतबाथौनया
कत्रीणामीशजामश्रीहामसौज्ञाररावचभगोधरणी—वातेयेनथनाधेम
त्रगेयाप्रापीस्वोसत्युतंनमष—भगवतथताकमितग्रामेनदनश्रीहानम
जिनपारमोवासचचनुग्राम— — — — पुन्यहानंक्षता
कीररामुत्तकानगाय— — — — — — यदानाय

No. 43.—*On a pillar in Bhadres'vara Temple.*

संवत्१३३०नाबर्षेआषा-
ढशुद४रानावपेहश्री महा
रि—पाटकेमाहाराजाधिराज
मप्रर्छतदेवकल्याणावेजयराज

No. 44.—*On the base of a pillar in the Mandap.*



संवत १६५९ वर्षे वैशाक शुद ५ दिने
अद्येहश्रीभद्रेश्वरे कछवागडपांचा
लायनकदेशा धीशमहाराजश्री
रवेगारश्री पट्टालं कार श्री भारमल्ल
महाराजाधिराज श्री तपागछ
श्रीराजभट्टारकश्रीविजयसेनसूरिअनुचर श्री
विजयदेवसूरिक्ति शुपश्रीविदेकहर्ष गणिना
मुपदेशात्। जीर्ण विहारोद्धारात्प्रतिमास्थापनाचकारपवित्रेतले
मस्कपरमापाधीशहालीजमोहशमणजासुतश्री डुंगरजी कस्य श्री
राजिनाथ जनेषुह — थं यत्तार्थविवेकहर्षेणायुपाटयातश्री
जीराजिकुंदरडियामपूत्रकस्य — — — दत्तासवेरा ॥ जभिः

No. 45.—*On a pillar in the back corridor, Bhadres'var Jaina Temple.*

संवत् १३३४ वर्षे वैशाषशुदे १५ रवाव
दधीभद्रेश्वरेमदामायश्रीमालपाते
नादासाधिमहा — — — वादेनिपुणप:
वीत्रीयड —— —— देवमंदिर ॥
— कुलप्रतिपालपरापुरास्वक्षराणि
— यथाश्रीमहावीरभवदीयश्री — — —
तथा देवचापाउल — —— विभि: स्वाग

वभरितसमस्तसमस्तवसुधाधिपागराधिका
धुदसुखेनअर्हयेनदातव्यं । सय— —
श्रीनागडप्रहासाधिपहंसी श्रीधराधि
पोश्रेयससमस्तस्वयोगीभिः वै
षिपर्वनिषिद्यहमेदानादस्यशतम्र —
क्षरांतूपालनीयापालनीयाकिय —
भिवसुधामुक्ताराजभिः सगरा — —
यस्वयस्वभुमितस्यतदातदात्प
स्वदत्तांपरदत्तांवायोहरेतवसुंधरां
सविष्टायांकृमिर्भूत्वापीड्यतेसहबंधुभिः

No. 46.—*On the same.*

॥ रणछोडजी सत्यछे ॥ स्वस्तिश्रीज
योमंगलाभ्युदयश्च १८१५वर्षे शाकै १७८० प्रव
र्त्तमान्येमाघशुक्लपक्षेपंचमी
भौमवास्ता— कछमध्येरानुश्री ७
लारवाजीनीवारमांगामश्रीभद्रेस
रमधे— —राणाजीनाराजमां
भाटिया— — — याणिगोपासुतनु
करडा — — — — कुंडबंधाव्युंछे
खोजा — — — — — राजगरसनजीश्री

No. 47.—*On a column in the corridor.*

संवत् १२३५वर्षे पत्तने
त्यमोटिकाचाटिकया
प्रेस्थितद्रव्यः सोभ
कीयस्तंभः कारितः

No. 48.—*On another.*

संवत् — — — — पत्तने
त्यमोटि — — — — — क
था प्रेस्थि — — — — सा
भ्याके — — — कारीपतः

No. 49.—*On a third.*

संवत् १२२३ वैशाकशुद २ रवौग्रामेभद्रेश्वरे
जगत्यां — — दचंद्रप्रतिपत्तौ — — — — —
जंसचंडतथा — — — — — — — —
भाजमामदन पालेविसहड — — — — — —
साभिणसंतप्रसंघराये — — — — — — —
रधवीप्रजार्थसताद्यावतरय — — — — — —
— — — — कृत: — — — — — — — — —

No. 50.—*On a Pâliya in the Village of Bhadres'var.*

संवत् १३१९ वर्षे माघशु ॥
दि ९ सोमे अद — — हरणेस ॥
यात्रचौराणांयु—— प्रमारपदृ०
आ— णनुत्रावि—णयेमृत:
यदिनुक्त भावेन — — समरेप्रा ॥
प्रेभग्रेषु — — भवति —
— — वतुल्या — — — किमनूर
— — — ग्रवा — — — — —

No. 51.—*On a Pâliya in the Village.*

संवत् १३१९ माघ वदि —
दिभारा — — — पतिसाज
पउ — सो — — योर्थसा
पत्ना — — — — कारित :

No. 52.—*On another Pâliya.*

संवत १२१४ वर्षे — — — — — —.
— — — — — — — — — —
— — — — — — — — — —
— — — — — — — —.

No. 53.—*On a fourth.*

संवत् ११३४ वर्षे माघ शुदि ८
— — — — — — — — —
— — — — — — — — —
— — — — — — — — —
— — — — — — — —
— — — — — — — —

No. 54.—*On a Satî stone.*

संवत् १२९५ वर्षे — — — — — —
— — — — — — — — —
— — — — — — — — —
— — — — — — — — —
— — — — — — — — —

No. 55.—*On the Kundwall Bhadres'var.*

श्री रणछोडजी सतछे
संवत्अढारपनरोतरे
कुंड संपूरण थयोमा
घमास सुदपंचमिगो
पकुंड कहवायछे श्री
— लाधाहाजी गोवाणि
— — — — — —

No. 56.—*Inscription at Chokanda Mahadeva, near Bhadres'var, Kachh, taken from Bhadres'var.*

स्वतिविक्रमसंवत् ११९५ वर्षे आषाढशुदि १० रवौअस्यांसंवत्सरमासपक्षदिवसपूर्वायांतिथौऽधिहश्रीमदणहि
लपाठकाविपितसमस्तराजावली
विराजितमहाराजाधिराज परमेश्वरत्रिभुवनमंडसिद्धचक्रवर्त्ती वर्षेरकजिषुअवंतिनाथधाराविडंबक त्रैलोक्यमल्ल
श्रीजयसिंघदेवअप्रातिहतबलप्रतापक

ऽयाणविजयराजोतत्पादपशोपजीविनि महामात्यश्रीदारएकश्री श्रीकरणादौअमातांवितांकुर्वतीत्येतस्मिन्का
लेप्रवर्त्तमानेइहेवक—मंडलेआति०मां
करप्रभृतिपंचजलमपाहश्रीभद्रेश्वरवेलाक्तल—त्कमं—पिकारांमातां। महं०श्रीददिप्रतिबद्धवला०वहुदेवादि
पंचकुलप्रतिप्रत्रौसारानलिख्यतेपवा
हेवभद्रेश्वरमलेमहाराजपुत्रतोडि०तंत्र०श्रीप्रासप्पलसुतश्रीकुरपालेनकारितनवतरंदेवापनतश्रीऊदलेश्वरश्री
कुमरपालेश्वरंदेवपोःप्रजार्थेउदीवजात्यांद्रा
— — — — — — — — — — — — — — — तवली — —श्रीमहाह—कद्रमाणांवतःरातैः
म्रत्येनजातविक्रीतंनवानिधिसहितंचत्रुरापाट
विश्वद्रूंदेवरायप्रत्यर्थपव

No. 57.—*On the Temple of Bhavánes'vara at Bhavad, Kachh.*

ऽसंवत्१३४६वर्षेआषाढ
शुदी७रवौचावडा-ठ०वणराम
ठ०काटहुले— —दौश्री— —ड
सक्रपारपद—भहरवःसतुवस
ठाकस्थमापिसंदस्तरेकास्तिःक्षा
— —ठ०काढवालसुतठ०ल्हरदवः
तस्यसुतठ०महिपाल०तदीय
— — पुत्रठ०— — केतवाह
— — — मणदहिलवाणदेवितक्र
— — —णू— — — षचउमा
१०— — स— —क ठालयित्ता
प्रनर्जवीहित — — थाचा उडादे
शितलवजिगा — — कियप्रजः
पुत्रपौत्रपरिवारेषु — द्यायन
प्रतीपीलयल।——:——द॥

— — — — — — — —
— — — — — — — —
— — — — — — — —
— — — — — — — —
— — — — — — — —

No. 58.—*From Mount Abu.*

॥ ॐ० ॥ संध्या — डनडंबरंकलयसिचंडस्यचंडीपतेपादन्यासभुवि ॥
॥ प्रकंपितदिशोघंटारवापातुव : ॥ १ सर्वत्ररूप्यपाषाणहेमरत्नमयानिच ॥
॥ लिंगानिलिंगराजेंद्रदृशतनागृतंकचितु ॥ २ अरूपांभावसंभूतांअसत्रं ॥
॥ भावसंस्थित । अनार्थंचअनूपस्यांदेवश्रीअचलेश्वरनमोस्तुते ॥ ३ स्वस्तिश्रीअर्बुद ॥
॥ महाशैलेश्रीअचलेश्वरमहामदानुपरमभट्टारकपरममाहेश्वरः पर ॥
॥ मरंजनः कंदर्पदर्पदलनस्ववंस उद्याकरराजश्रीसर्वेश्वरमहामुनींद्रवि ॥
॥ विजयराद्ये ॥ सतीत्येवंकालप्रवर्त्तमानेयातिचंद्रावतिभूमंडलेसमस्तराजाव ॥
॥ लीभवनलंकृतपरममाहेश्वर पराचीनायस्तोपलक्षितपरंब्रह्मालक्ष ॥
॥ प्रसादावतराजश्री वेजसिंहाविजयराद्ये ॥ तस्मिन्कालेवर्त्तमाने श्रीवप ॥
॥ कान्वयकुलप्रदीपरिपुदावदावानलरिपुलनावैवद्यदीक्षागुरुकलिका ॥
॥ लाभिनवकल्पपादपसदार्शिभुध्यानरनुराजरेनुराजश्रीवप्यासुतमोकलगहिलो ॥
॥ त्रतथासस्यखिलाठाकुरकुमरसुहरस्यभनुथसिंगारदेऊतिमसुतछीकलपुन ॥
॥ पावद्यांगोहिलोवमोकलउत्तोरंकारापितं ॥ श्रीअचलेश्वरप्रसादेनसंवत् ॥
॥ १३८७ वर्षेमाघसुदि३भार्गवदिनेशतभिषानक्षत्रेकुंभस्थेचंद्रेप्रितिष्ठा ॥
॥ कारापितं ॥ शुभंभवतु ॥ वाइवइजलदे ॥ राणाकुसमरालषणपालगाहणोनुण ॥
॥ इवासनुकोहोइसुपावदीविणिस्वस्ति ॥

No. 59.—*From Mount Abu.*

ॐस्वस्ति ॥ यःपुंसांद्वैतभावंविघटयतुभवज्ञानहीनेक्षणानामर्द्धस्त्रीयांविहायार्द्धमपिमुरारिपेरेकभावात्मरूपः ———
रोदजन्माप्रलयजलधरश्यामलंकैठनालेभालेयअर्द्धलेखांधरतिशशभृतःपातुवःसत्रिनेत्रः ॥ १ ॥ अवंतीभूलोकेनिजनि
जनृतांसौर्यपटलैःपुनंतीविप्राणांश्रुतिविहितमार्गानुगमिनां ॥ सदाचारैस्तरैः स्मरसरसयूनांपरिमलैरवंतीहर्षंतीजय
तिधनिनांक्षित्रधरणी॥२॥एतस्यांपुरिनूतनाभिधमठान्संपन्नाविद्यातपाधीरात्माचपलीयगोत्रविभवोनिर्वाणमार्गानुगः। एका
ग्रेणनुचेतसाप्रतिदिनंचंडीशभूजारतःसंजातःसचचंडिकाश्रमगुरुस्तेजोमयस्तापसः ॥ ३ ॥ शिस्योमुनेरस्यमहातपस्वीवि
वेकविद्याविनयाकरोयःगुरूद्भक्तिर्व्यसनातिरिक्तोवभौमुनिर्वाकलराशिनाम ॥ ४ ॥ जज्ञेततोज्येष्ठजराशिरस्मा
देकांतरीशांतमनास्तपस्वी ॥ त्रिलोचनाराधनतत्परात्मावभूवयागेश्वरराशिनाम ॥ ५ ॥ तस्मादाविरभूदहस्करइवप्रव्य
क्तलोकद्वयःक्रोधध्वांतविनाशनेकनिपुणश्रीमौनिराशिर्मुनिः । शांतिक्षांतिदयादिभिःपरिकरैःशूलेश्वरीसन्निभा
शिष्यातस्यतपस्विनीविजयिनीयागेश्वरीप्राभवत् ॥ ६ ॥ दुर्वासाराशिरितस्यांशिष्योदुर्वाससासमः ॥ मुनीनांसबभूवो
थतपसामहसापिच ॥ ७ ॥ वनमिवकमलाभिर्यामिनीनाथमूर्त्तिर्निजचरितविताभैर्दिक्षुविख्यातकीर्त्तिः । अमलचप
लगोत्रप्रोद्यतानांमुनीनामजनितिलकरूपस्तस्यकेदारराशिः ॥ ८ ॥ जीर्णोद्धारंविशालंत्रिदिवपतिगुरोरत्रको
टेश्वरस्यव्यूढंचोत्तानपट्टसकलकनखलेश्रद्धयायश्चकारअत्युच्चैर्भित्तिभागैर्दिशिदिवसपतिस्पंदनंवावि
शालंयेनेहाकारिकोटंकलिविहगचलच्चित्तवित्रासपाशः ॥ ९ ॥ अभिनवनिजकीर्त्तिर्मूर्त्तिरुच्चैरिवादःस
दनमनुजनाथस्योद्धृतंयेनजीर्णं । इहकनखलनाथःस्थाग्रतोयेनचकेनवनिविंडविशालेसन्निनी
शूलपाणेः ॥ १० ॥ यदीयाभगिनीशांताब्रह्मचर्यपरायणाशिवस्यायतनंरम्यंचक्रेमोक्षेश्वरीभुवी ॥ ११ ॥ प्रथम
विहीतकीर्तिप्रौढयज्ञक्रियासुप्रातिकृतीमिवनव्यांमंडपेयूपरूपांइहकनखलशंभोःसन्मानिस्तंभ

मालाममलकषणपाषाणस्यसव्याततान ॥ १२ ॥ यावदर्पुदनागोयंहेल्यानंदिवर्द्धनंवहतिपृष्टतोलो
केतावन्नंदनुकीर्त्तनं ॥ १३ ॥ यावन्नूक्षीरंवहतुसुरभीशस्यजातंधरित्रीयावन्नूक्षोणीकपटकमठोयावदा
दित्यचंद्रो ॥ यावद्राणाप्रथमसुकवेर्व्यासभाषाचयावन्नूश्रीमल्लक्ष्मीधरविरचितातावदस्तुप्रशस्ति ॥ १४ ॥
संवत् १२९५ वर्षेवैशाखशु १५ भौमेचौलुक्यवंशोद्भरणपरमभट्टारकमहाराजाधिराजश्रीमद्भीमदेवप्रवर्द्ध
मानविजयराज्येश्रीकरणेमहामुद्रामात्यमहं०ठाभूप्रभृतिसमस्तपंचकुलेपरिपंथयतिचंद्रावतीनाथमांड
लिकसुरशंभुश्रीधारावर्षदेवेएकातपत्रवाहकत्वेनभुवंपालयतिषट्दर्शनावलंबमस्तंभसकलकलाकोविद
कुमारगुरुश्रीप्रल्हादनदेवेयौवराज्येसतिइत्येवकालेकेदाररशिनानिष्पादितमिदंकीर्त्तनंशूत्र०पाटणह
सु कंठ ॥ सराल ॥

No. 60.—*From Mount Abu.*

संवत् १८७५ रावरषेशाके १७४० प्रवर्तमानमासोतममासेमाघमासेकृष्ण(ष्ठम)पषे ६ तथिश
निवासरेश्रीवासष्टमुनिजीकारषानोकरावतंश्रीसीरोहिनगरेमहारावजीश्रीसव
कवरजीश्रीगुमानसिंघजीवचनाएतंश्रीवासिष्टजीप्रसादसद्धराओश्री
गोमतिकुंडकराओ धमसालाकराहिश्रीकोटेश्वरजीरोमंदिरदषणदशनिमणीको
रेकराओश्रीसुतरभुनजीरोमंदिरउतदिसडावि केरेकराओपालपरमाररीचतरी
मंदरसनमुषकराहिगोमतीकुंडउपरमंदरश्रीवदनाराणजीरोकराओसदात्रतस
रुकराओघरटकराओरुपीया हजार १०००० लगायाकारषानेगेहडोसढाओमुगट १ हेम
रोतोला ६७ डोरो १ हेमरोतोला १९ बानुबंद १ जडावरोमोतिचोकडोनथ १ जडावरीनि
पनारिमाला १ नंग ४६ नीलोपनो १ भारिमुगटमाहेछेनोबतजेजीडहाथेउपलीसढाहिछेसंव
त १८७४ तरावेसाषशुद १५ प्रातष्टाकराहिभेडेसोनेरोबरकरोचढाओडंडसढाविओ
सिवणोतजेतादेवडाषमजीगोहलसवाहिसिद्धलभावासरुदसकतसंघवीपोमाकांनालषत्
कारषानेरागेडफतापरमारनाथ । मुनाओदासुरताषुसालजीफारामजीसदाअणंदोडौतडोकांनायुधोर

वाहिवाअषादा ॥ भवुतेपेनोलाष

No. 61.—*On Dadi Harir's Wáv at Ahmadabad.*

नमः सृष्टिकर्त्रेनामापांपतायनुभ्यं सर्वजीवन रू
पिणवरुणायनमस्तुभ्यंनमः सुकृतसाक्षिण १
जयतिजगत्त्रयजननी कुंडिलिनीनामतः पराश
क्तिः । सुरनरवंदितचरणावापीरूपात्मनाससतां २
नमामिविश्वकर्मांणंसकलाभीष्टदायकं । कृपातो
यस्यसार्वस्फः कर्तुंकर्मक्षमानराः ३ स्वतिश्री
गूर्जुरधरित्र्यां श्रीमदहिम्मदावादनगरपापुसा
३ श्री श्री श्री महमूदविजयराज्यराज्ञांऽतः। पुरन्दारिस
र्वाधिकारिणीबाई श्रीहरीनाम्नी श्रीनगरादीशान

दिगाश्चितहरिरपुरमध्येचतुर्दिगायतानकतृषा ।
कुलमनुष्यपशुपक्षिवृक्षादिचतुराशीतिलक्षजी
वापभोगायपरामश्वर प्रीत्यार्थसंवत १९५६ वार्षेशा
क १४२१ प्रवर्त्तमानापाषशुादि १३ सामवापींकार
यामास ॥ यस्यामगाधामतमानीयरौशिमवलो
क्यक्षीरादाकार्णवसमकारादिवसास्वदजांड
जाद्विजजरायुजपोषणार्थमांचंद्रार्कस्थिराभू
यात् ॥ तत्रव्ययीकृतद्रव्यसंख्या ३२९००० सर्व
महमूदमहीपालमंत्रिमुख्याप्रतापिनीधर्म्मार्थिनीहरीरा
रव्यावापीमियमचीकरत् ॥ चतुष्याथ्यचरव्दारूचतुर्दिग्ज
न संकुलआचंद्रार्कमियंवापी मधुरापीयतांजाने : । २
दुर्व्याणिपुण्यानीरामानशतशश्वजनाशयान् । पाद
पादश्वसंत्राणिधनिन : संतिाशाभना: । ३ महाधनव्य
यंकृत्वाविश्वापकृतिाहतावाबाईश्रीहरीरनाम्नीवा
पीमियमचीकरत् ॥ ४ वापीनिर्माणऽधिकारीपरामश्वराज्ञ
पालकमलिकश्री विहामद । तथागजधरावश्यसूत्रवीरात
थाज्ञाकरसू० ादवाश्रीगिरणामहंसायाआतथामहंवीरा

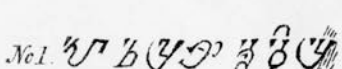
No. 62.—*Copy of part of an Inscription on a Pâliya found on the embankment of the Malan Wâv at Gedi in Wâgar, Kachh.*

स्वंत १३३ वर्षे ६८प्रवृतमोनउतरानेग्रीष्यारितोवैशाषमासेशुक्लपक्षेदशमीशुकउतदनक्षेत्रेहर्षणयोगतेतमकरेमोघत
वेधांमहराणाश्रीवनराजसुतश्रीवाधवादेवतनसातश्रीहारदासविघरानसचपर० । नीहवसगोत्र०।त्रठा०।म०।वश्रुतठामकड
भोषीबाईशोनीसुतठा०

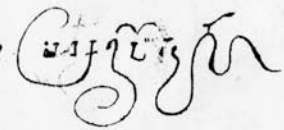
B 686—E

BOMBAY : PRINTED AT THE GOVERNMENT CENTRAL PRESS.

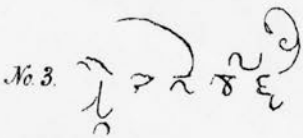
No. 1.



No. 2

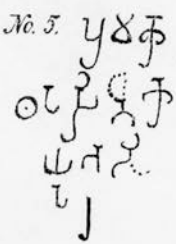


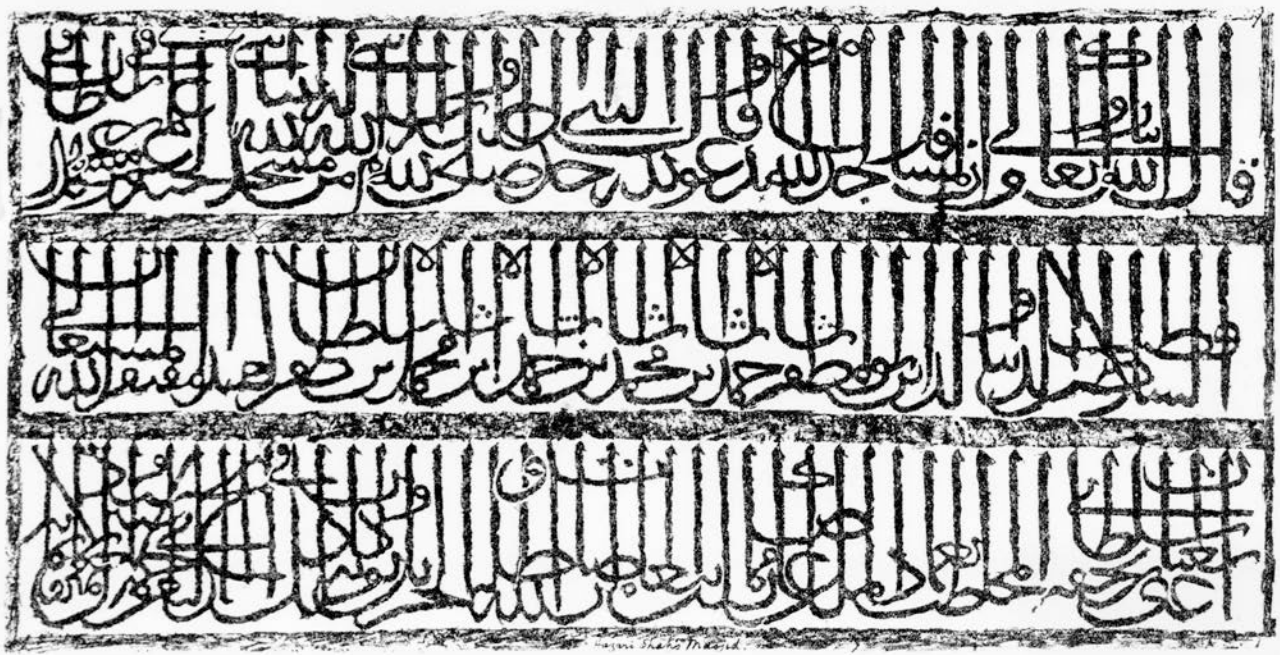
No. 3.

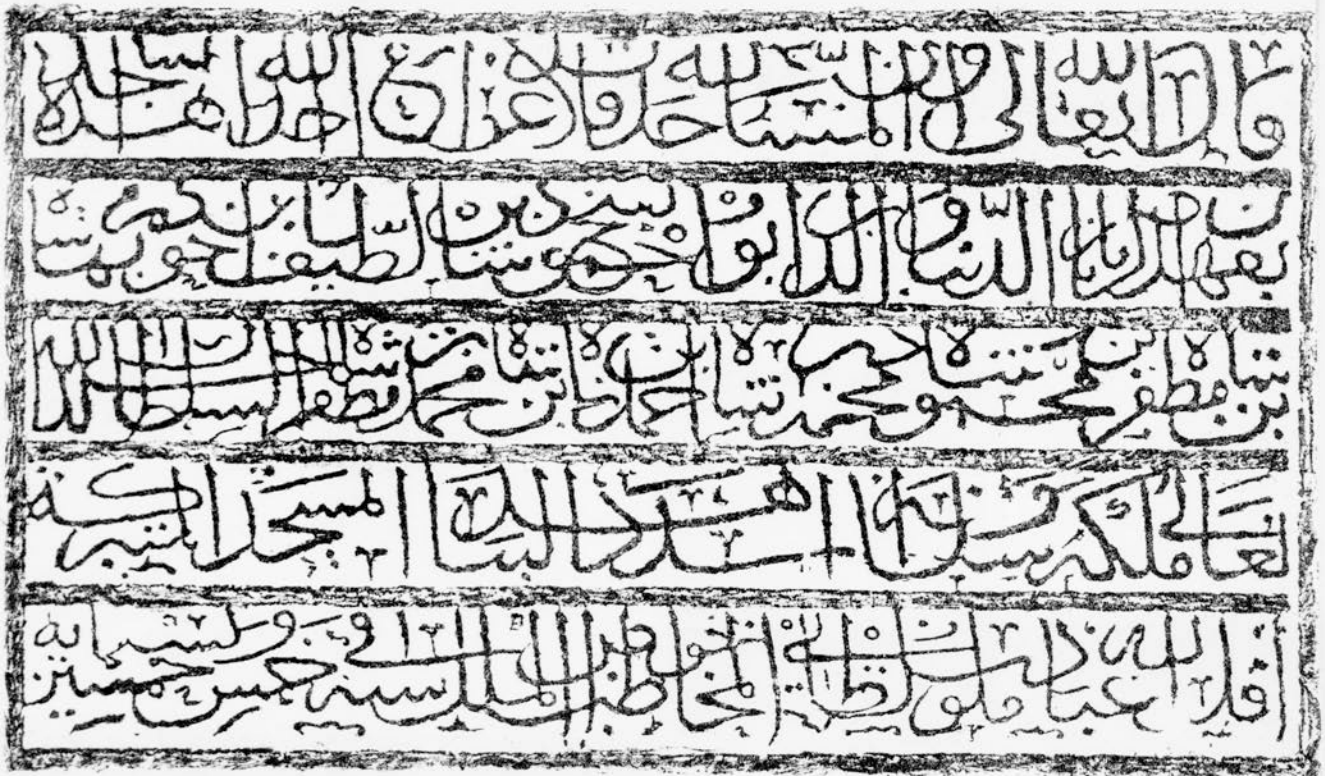


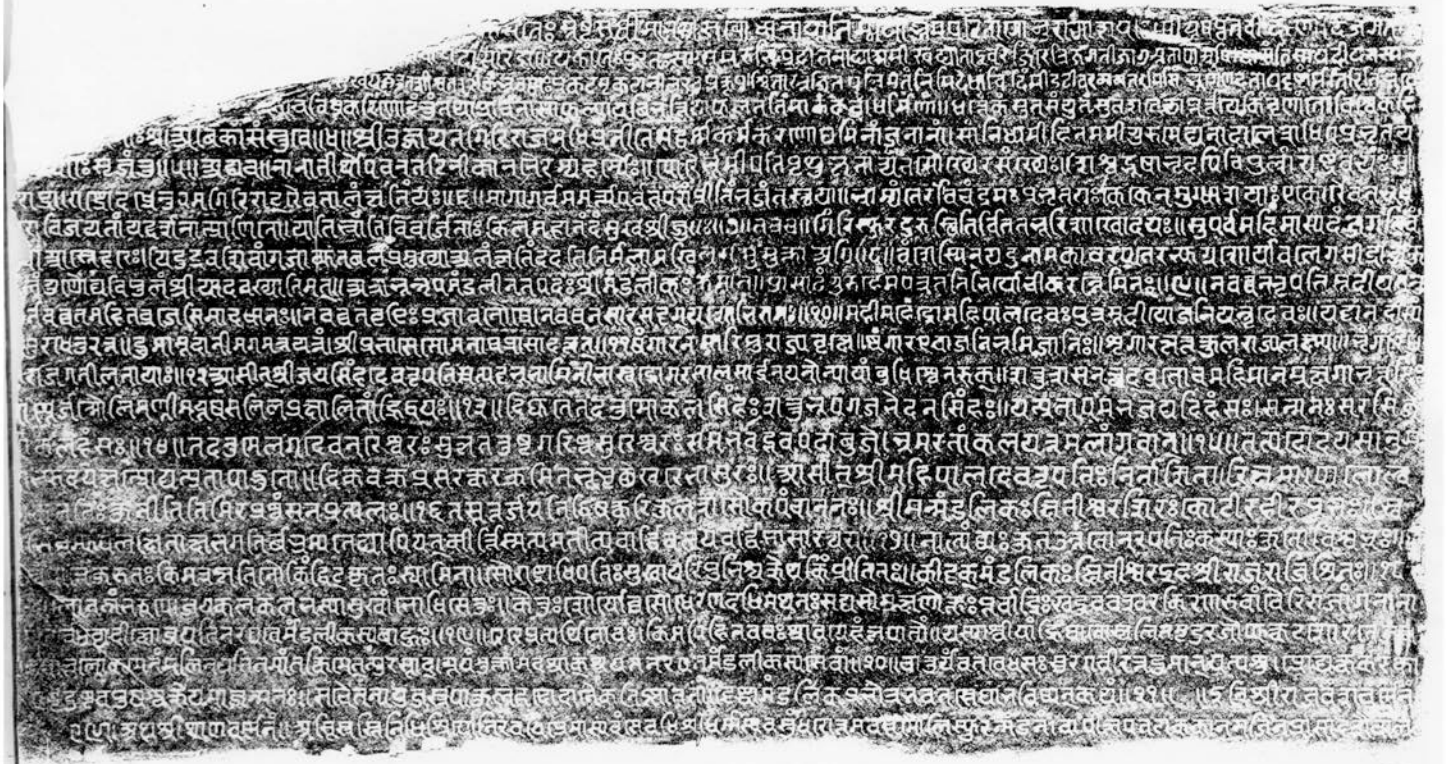
No. 4.

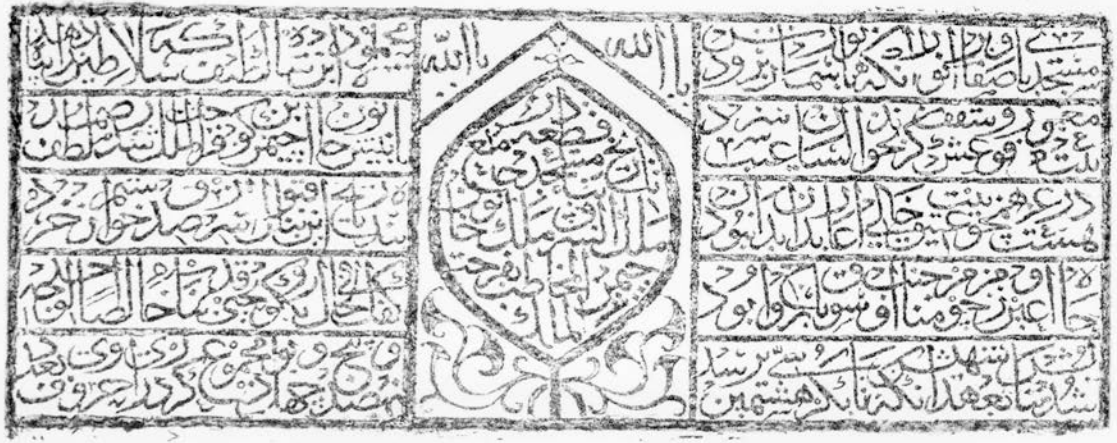
No. 5.

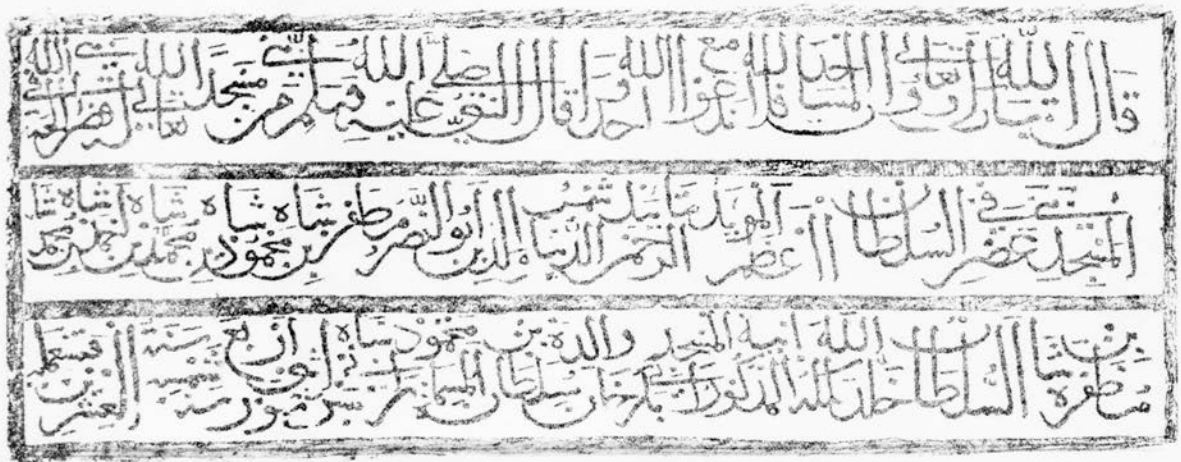


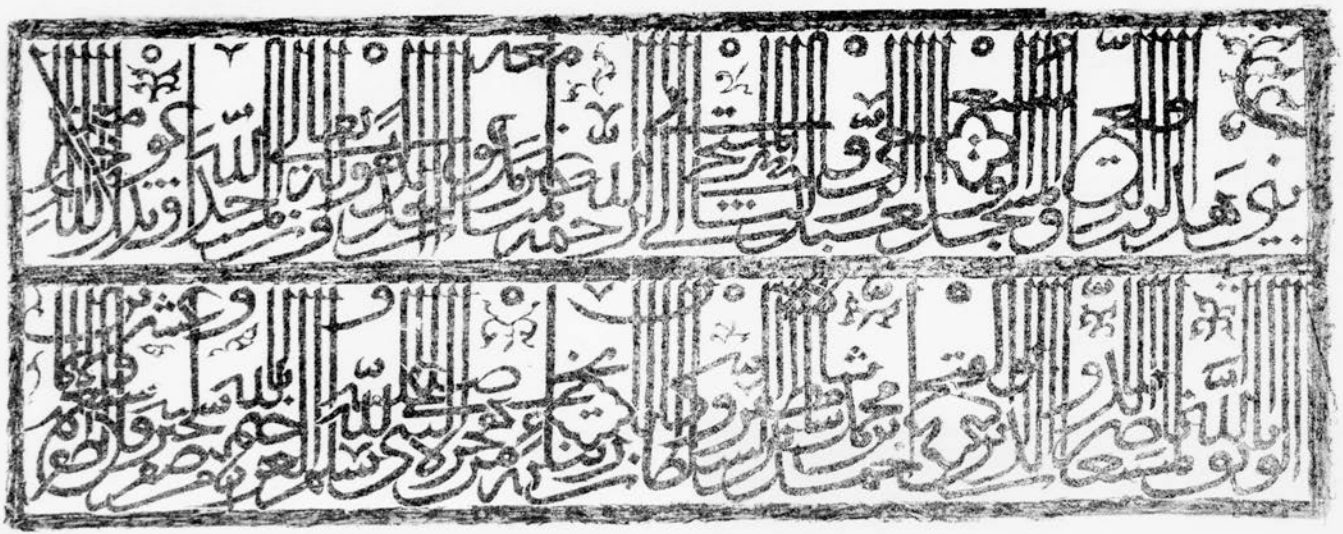




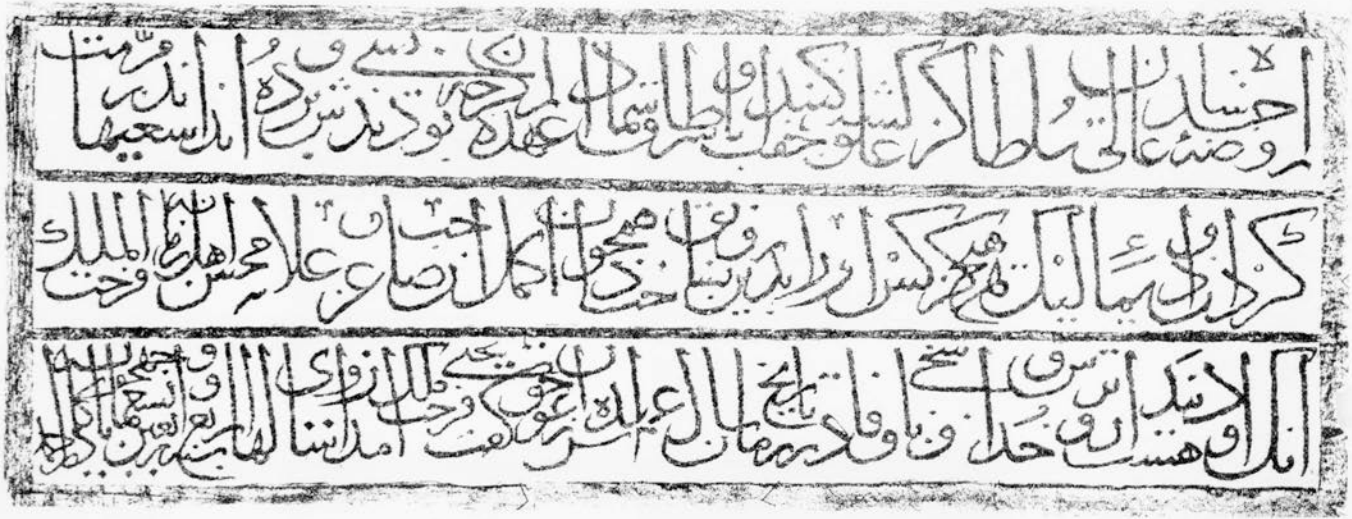


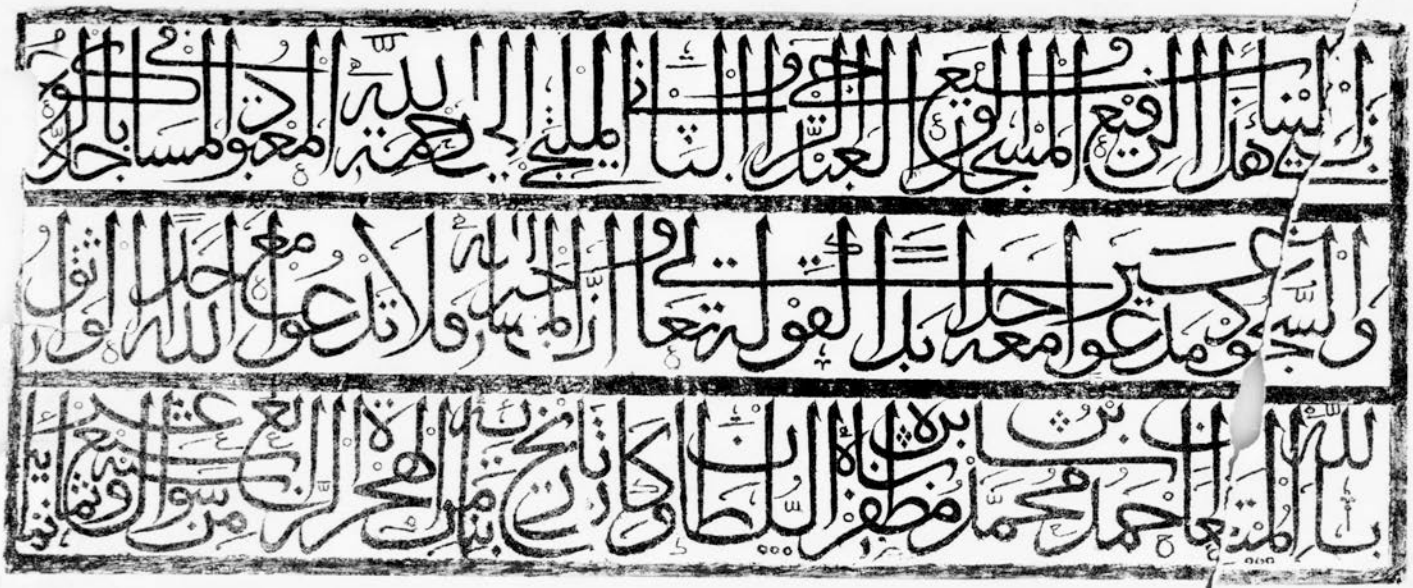



قال الله تبارك وتعالى والمساجد لله فلا تدعوا مع الله أحدا وقال النبي صلى الله عليه وسلم من بنى مسجدا لله تعالى لله ضرعة
المجدد عضد السلطان الأعظم الهمام الرحيم الرباني أبو النصر ظهير شاه بن محمود بن محمد بن ظهير شاه بن
مظفر شاه بن السلطان خلد الله ملكه ولد أبو خان سلطان المسلمين بسرمور سنة أربع وسبعين وستمائة



109





No. 5

Archæological Survey of Western India.

TRANSLATIONS OF INSCRIPTIONS

FROM

BELGAUM AND KALADGI DISTRICTS

IN

THE REPORT OF THE FIRST SEASON'S OPERATIONS

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA.

By J. F. FLEET, Esq., Bo. C.S.

AND OF

INSCRIPTIONS FROM KATHIAWAD AND KACHH.

By HARI VAMAN LIMAYA, B.A.

7.6.16

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL P
1876.

913.5479
Fle/Tra

ref 491.217
rel 913.5417

BOMBAY BRANCH
OF THE
Royal Asiatic Society.
CLASS. Y. Sec. 1.6

MEMORANDUM.

The following pages contain two separate series of inscriptions: the first, drawn principally from the materials collected for my *Archæological Report on the Belgaum and Kaladgi Districts*, and published by the India Office, with transliterations and translations by J. F. Fleet, Esq., C.S. These leave little or nothing to be desired in the way of revision. The second portion consists of translations mostly from eye-copies, and a few from facsimiles, the transliterations of which were edited by the translator in the return No. 2. A careful examination of the texts by competent Sanskrit scholars will probably suggest corrections both in them and in the versions. Indeed, while passing through the press Dr. G. Bühler has very kindly supplied important corrections both of the texts and versions. I shall be greatly obliged by any such emendations as scholars may communicate to me before the final publication of my Report now in the Press.

J. BURGESS,
Archæological Surveyor and Reporter
to Government.

Aurangabad, 1*st March* 1876.

Old Canarese Inscription on a Stone-tablet at the Temple of Panchalingadeva, at Manoli, in the Parasgad Taluka of the Belgaum District.

TRANSCRIPTION.

[1] ಲ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ [।] ತ್ರೈಲೋಕ್ಯನಗ-
ರಾರಂಭಮೂಲಸ್ತಂ(ಸ್ತಂ)ಭಾಯ ಶಂಭವೇ ॥ ಲ

[2] ಲ ವಾರಿಧಿವೇಷ್ಟಿತಮನಿಲಿ ಧಾರಿಗೊಗಱನೆಬ್ಬ(ವ್ವ) ಮೆಯರುವಿಂ ದ್ವೀಗಡೂಳಿ
ನಾರಂ ಜಂಬೂದ್ವೀಪದೊಳ್ಗಾರ

[3] ತೆನೆದೊಪ್ಪಿ ಕೊಪ್ಪ್ರ ಖರಕ್ಷೇತ್ರಂ । ಖರತಾವನಿಗೊಪ್ಪಿಪ್ಪುದು ಸುರುಬೆರ-
ಧರ್ಮ್ಮ(ಮ್ಮ)ಲ್ಲದಂತೆ ಕುಂಕ್ಕಳಕಬಿಸ್ತ-

[4] ರಮೆನೆ ಕೊರಗಲೆ ನಾಡಿನ ಪಿರಿಕರುವೆನಿಸಿಯದು ಮುನಿಪುರಂ ಕದುರಂ(ರಿ)
ಮ್ಪಂ ॥

[5] ಲ ಯಾ(ಳಾ) ಮಿಶ್ಚಕ್ಕೊಗಿಗೊಪ್ಪಿಪ್ಪಮರಪುರಮೆನಲ್ ಪಂಚಲಿಂಗೋದ್ಭ-
ವಾನಂ ಶ್ರೀವಾನಂ ರಾಮಗಂ-

[6] ಗಾಜುಳವಿಹಪರನಂನೆಬ್ಬ (ವ್ವ) ಮೆಯೊಪ್ಪುಕಿಪ್ಪಶ್ರೀವೆಯಬ್ಬ (ವ್ವಾ)ಶ (ನ)ಕೌಶ್ಚ-
ಜ್ಜ್ವಮದಗುನಿ *

[7] ವಶಿಷ್ಠಕ್ಷ್ಯ (ಶ್ಚ್ಯ)ಯದ್ವಾಜಿಕಶ್ಯಪ್ರಿಶ್ರೀವಿಶ್ವಾಮಿತ್ರರಿಂದಂ ಮುನಿಪುರಮೆನೆಗುಂ ಕೋ-
ಟಿತೀರ್ಥಂಗ-

8] ಳಿಂದಂ ॥ ಮಾ(ಆ) ಪುರೋಪ ವನಮೆಂಕೆಂದೊಡೆ ॥ ಕೆಂಗುಕೌಂ†ಗು
ಜಂಬುರನ ಮಾಘಫಲಂ ಪನಸಾಂಬ್ರ

9] ನಿಬಿ ನಾರಂಗ ಲವಂಗ ಪಿಳ್ಳೆ ನುರಹೊಂನೆ ನುವಾಟಳಿ ಪಾರಿಜಾತ
ಪುಂನಾಗವಕೋಕೆ(ಕ) ಕತ್ತಲಿನುಕಿಪ್ಪೆಲೆವಳ್ಳಿಗಳಿಂ ಮ-

[10] ದಾಳಿಯಿಂ ಶ್ರೀಗಿದು ಜನ್ಮಭೂಮಿಯೆನಿಕುಂ ಮುನಿವಳ್ಳಿ ನದಾವಕಾಲ(ಶ?)
ಮುಂ ॥ ನನಕನಿನಂದನಾದಿಜಮದಗ್ನಿ ವಿಖ್ಯಾಂಡುಕರಿಪ್ಪ

[11] ತ್ತಾಗಿಪ್ಪೆ ಮುನಿಪುರಮಿರಿದಿಂ ಮುದದೆ ರ್ಕ್ಷಿಸುಕಿಪ್ಪನು ಪುಂಜಲಿಂಗನೊಲ-
ದನುದಿನ ಕಕ'ಪುರೋಪ-

[12] ವನಸಾ(ಶಾ)ಸ್ತ(ಶ್ತ)ಕಲಕ್ಷ್ಮಿನೆಯೊಳ್ಪುಂವಕಿರ್ಕ್ಕೆಯುಂ ಧನಕನಕಂಗಳ್ಗಿಂದಮೆಸೆಗುಂ
ಧರೆ ಮೇಲು ಶತಾಂಕರುಳ್ಳಿನಂ ॥ ಸ್ಪಷ್ಟಿ ಶ್ರೀಪ್ರಿ(ಪ್ಟ)ಥ್ವೀವಲ್ಲಭಂ

[13] ಮಹಾವಾಚಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕಂ ಶ್ರೀಮತ್ಚಾಳುಕ್ಯಾಗಿದೇವ-
ಕುಳಕಮಳಿಮಾರ್ತ್ತಂಡ ಯಾದವನರಾಯ-

[14] ಗಿ ಪ್ರತಾಪಪ್ರಾವರ್ತ್ತಿ ಶ್ರೀಮತ್ಸಿಂಘಣದೇವರಸರ್ ದೇವಗಿರಿಯ ನೆಲೆವೀಡಿ-
ನೊಳ್ನುಕ(ಖ)ನಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ವು-

[15] ತ್ತಮಿರೆ ॥ ಯಾದವರಾಯಸಿಂಘಣಮಹೀಪತಿ ಕಂನ ಕಟಕಾಸಿಧಾರೆ-
ಯೊಳ್ ಸಾದಿಸಿ ವೈರಿಖಂಡಜರ ದೇಶಮವಿಕ್ಕುಳಿಗೊಂ

[16] ಡು ಲೀಲೆಯಿಂ ಮೈದಿನಿಯೈಕಛತ್ರ ಕನಗಾಗೆ ಮಾಡೊಯಂನಶಿವೆತ್ತ ರಾಜ್ಯದಿಂ
ದಾ ದಿಗಂಪಡಿಪಂತಕಳಿಲೋರ್ಬ್ಬಿ(ಪ್ಪಿ)ಯನುಂಡಿಗೆ ಸಾಧ್ವ ಮಾಡಿದಂ ॥

[17] ಲ ಮಾಳವಪೇರಬೊಳ್ಳಿಮಗಧಾಧಿಪಗೂರ್ಜ್ಜರಭಾಂಡ್ಪಲಾಳನೆಪಾಳ ಕರಃ (ರು)ಕ-
(ಷ್ಮ)ಬಬ್ಬ (ಬ್ಬ)ರಿಗಕ್ಕೇರಳಪಲ್ಲವಮಂಗವೆಂಪಾಂಟಾಳಕಳಿಂಗಸಿಂಧುಖಿಷ-

[18] ಯಾಧಿಪರಾಳ್ಕೆಸಗೆಪ್ಪೆ ಘಾತ್ರಿ (ಶ್ರಿ)ಯಿಂ(ಯಂ) ಲೀಲೆಯಿನಾಳ್ದ ಸಿಂಘ್ಣನ-
ರೇಂದ್ರ ಸುರೇಂದ್ರನ ವೊಲ್ ವಿರಾಜಿಕುಂ ॥ ಜಗ ಕನಗುಂಡಿಗೆ ಸಾದ್ಪಂ ಜಗಮಂ
ಮಾ(ಮು)ಯ್ವಾ-

[19] ದೆಯಿಂದೆ ಪಾಳಿಪುದೆಂದಿ ಜಗದಧಿಕಾರಮನಿತ್ತಿಂ ಜಗದ್ಗಳಪುರುಶೋ(ಷೋ)-
ತ್ತಮಂಗೆ ಸಿಂಘ್ಣರಾಯಂ ॥ ಧರ್ಮ್ಮ ಪ್ರನಂಗದಿಂದಂ ಪೆರ್ಮ್ಮೆಗೆ ಮೆರು ಸಿಂ-

* In the Old Canarese alphabet there are two signs for the Virâma,—1, the vowel 'u'; and 2, a modification of the vowel 'e'. The former u used in the present word after the letter 'g', but, for the sake of the metre, it must here be pronounced as a vowel, and not be treated as the Virâma; i.e. we must read 'Jamadaguni', not 'Jamadagni'.

† For the sake of the metre this word must be read as if written ಕವುಂಗು.

[20] ಪಗ್ಗೊಂಬ್ಬಿ(ಬ್ಬಿ)ಪಂ ಶಿವಪುರಪ್ಪುಂ ನಿರ್ಮ್ಮಪುದೆನೆ ಪುರುಶೋ-
(ಷೋ)ತ್ತಮಧರ್ಮ್ಮಾದ್ಯೋಗಮನೆ ಜೋಗದ್ಯೋವಂಗಿತ್ತಂ ॥ ಸ್ಥಿರತರ ಮೆನಿಪುಂತಕಿಗಂ ವರ-
ಕೀರ್ತಿಶ್ರೀಗೆ ಮೇರು ತಾರಾ

[21] ಜ(ಬ?)ಳದಿಂ ಪುರುಶ(ಷ)ನಿಧಿ ಪುರುಶ(ಷ)ರತನಂ ಪುರುಶೋ (ಷೋ)-
ತ್ತಮನರ್ಬ್ಬುದಕ್ಕೆ ಮೇಲವ ಗೋಕ್ರಂ ॥ ಮತ್ತಮಾ ಜೋಗದ್ಯೋವನ ವಂಶಾವತಾರಮ-
ದೆಂತೆಂದೊಡೆ ॥

[22] ಅ ನಿರ್ಜೀಶಂ ಪಂಚಲಿಂಗಂ ವರದನಿಜಕುಲನ್ಹಾಮಿ ವಾಸಿಷ್ಠ ಮೈತ್ರಾವರ-
ರು)ಗಾಂ ಕವುಂ(ಕೌಂ, for ಕವುಂ)ಡಿಂ(ಡಿ)ನ್ವಗೋತ್ರಂ ಜನ ಕಗ್ಗಾಗಳಾ—(ಗಾ)ಳಂಕ್ರಿ(ಕ್ಷ)ತಂ-
ರಾಮದ್ಯೋವಂ

[23] ಸ್ಥಿರನೆಪ್ಪಂ ಮಾನಿ ಲೋಕಾಂಬಿಕೆ ಜನನಿ ಅಶ(ನ)ದ್ಧಾರಿಯೆ(ಯ್ಪೆ) for
ರಿಯೆ) ಗೌಕ್ಕಾರ್ಜ್ಜ(ಬ್ಜ)ಯಿ ಲಕ್ಷ್ಮೀವರಪ್ರಂ ಸೋಮನಾಥಂ ಸಿರಿಧರನೆನಲ್ಕೆಂ ಧಂ
(ಧ)ನ್ವನೋ ಜೋಗ-

[24] ದ್ಯೆವಂ ॥ ಮತ್ತಮಾ ಜೋಗದ್ಯೆವಂ ಪಲವುದ್ಯೋಶಾಧಿಕಾರಮಂ ಮಾಡಿ
ಸುಖವಿನಾಳ್ದ ಸ್ಥಪ್ತಿ ಶ್ರೀಮತೆನ(ತ)ಕವಷಂ ಗಳಕಿ—ನೆಯ ಚಿತ್ರ(ತ್ರ)-

[25] ತಾನುಸಂವತ್ಸರದ ಕಾರ್ತ್ತಿಕ ಸುದ್ಧ(ಶುದ್ಧ) ಪೂರ್ಣಿಮಿ (ಪೂರ್ಣಿ-
ಮೆ) ಸೋಮವಾರ ಸೋಮಗ್ರಹಗಬ್ಬ(ವ್ಪ)ತ್ತಿವಾತಕದಲ್ಲಿ ಸ್ಥ ಯಂತ್ರಶ್ರೀಪಂಚಲಿಂಗ-
ದ್ಯೆವರಿಗೆ ಮಾಟ-

[26] ಕೂಟಪ್ರಾಸಾದಕ್ಕಂ [ಖಂ]ಡನ್ಧಟಿತಜೀರ್ನ್ನೋರ್ (ರ್ಣ್ಣೋರ್) ದ್ಧಾರನಿಶ್ಚಿತ್ಸೈ-
ವೇದ್ಯಮಂಗಳೋಗರಂಗಳೋಗಛತ್ರಕ್ಕಂ ಶ್ರೀಮತ್ಸಿಂಹಗದ್ಯೆವರ

[27] ನರ್ಬ್ಬ(ರ್ವ್ವ)ಧಿಕಾರಿ ಪುರುಶೋ(ಷೋ) ತ್ತಮದಂಗ್ಲಾ (ದಂಡನಾ) ಯ)
ಕರ ನಿಯಾಮದಿಂ ಜೋಗದ್ಯೆವ(ವಂ) ನರ್ಬ್ಬ(ರ್ವ್ವ) ನಮಸ್ಸಿವಾಗಿ ಕಳ್ಳವೊಳೆಯ (ಯಂ-
ನಹಿರಂ(ರ)-

[28] ಸ್ನಿಧಾರಾಪೂರ್ಬ್ಬ (ರ್ವ್ವ) ಕಂ ಮಾಡಿ ಕೊಟ್ಟಂ ॥ ವರಲಕ್ಷ್ಮೀ-
ಪತಿ ಜೋಗದ್ಯೆವನೊಲ್ದಿ * ಶ್ರೀವಿಂಚಲಿಂಗಗೆ ನುಸ್ಥಿರದಿಂ ನರ್ಬ್ಬ(ರ್ವ್ವ)ನಮಶ್ಸೆ(ಸ್ಸೆ) ಕಳ್ಳ-
ವೊಳೆಯಂ-

[29] ನಂಪ್ರೀಕಿಯಿಂದಿತ್ತನಾದರದಿಂ ಚೈತ್ರಪವಿತ್ರಕಂ ನ್ಸುಟಿತಜೀರ್ನ್ನೋರ್ (ರ್ಣ್ಣೋರ್)-
ಧ್ಧಾ(ದ್ಧಾ)ರಶ(ನ)ತ್ರಕ್ಕಿದಂ ಧರಗ್ಯೋಶರ ಪ್ರತಿಪಾಳ್ಪಜ್ಜಳಧಿಚರಂ-

[30] ದ್ಯಾದಿತ್ಯರುಳ್ಳನೆಗಂ ॥ ಪುರುಶೋ(ಷೋ)ತ್ತಮನಾ (ನ) ನುಜ(ಜಂ) ತ (ನ)ತ-
ಪುರ್ಶಂ(ರುಷಂ) ಶ್ರೀಜೋಗದ್ಯೆವದಂಡಾಧೀಶಂ ಸ್ಥಿರತರಮೆನೆ ಶಿವಪುರಮಂ ಧರೆ ಮೆ-

[31] ರು ತಶಾಂಕರುಳ್ಳಿನಂ ದ್ವಿಜಗ್ಗಿ(ಗ್ಗಿ)ತ್ತಂ ॥ ಪ್ರಿ(ವ್ಪ)ತ್ತಿ ಹದಿನಾರ(ರು)
ಶಿವಪುರಮತ್ತಮವಿಪ್ರರಿಗೆ, ಜೋಗದ್ಯೆವಚಮೂಪಂ ಪ್ರಕ್ಪ್ಸಿ(ಪ್ತಿ)ಕ ಕಮ್ಮವಿನೂರಿತ್ತಂ

---

* To be pronounced, for the sake of the metre, as if written '—ನೊಲಿದೀ'.

[32] ಹಳಿವುಗ(ರು) ಗಳ್ಬಿನಿಂ ನಾಲ್ಕೂಲೊಳ್ ॥ ಮತ್ರೆಮದಾವಾವುರೊಳ್ಂ-
ದೊಡೆ ॥ ಮುನಿಪುರದೊಳ್ ಸಿಂದಪಿಗೆಯೊಳ್ನನಯದಿಂ-
[33] ದಾಗನೂರು ನಾಗರಪುರದೊಳ ಮನುಚರಿತಜ್ಞೋಗದೋಂ ವಿನ-
ಯದೆ ಹದಿನಾರು ಪ್ರಿ(ವ್ಯ)ಶ್ರಿಯಂ ದ್ವಿಜಗ್ಗಿ(ಗ್ಗಿ)ತ್ರಂ ॥ ಜಗದ್ಯೋ ಳಿತಶಯ-
[34] ಮಿದೆನಿಸಲ್ ಜಗ*ದಳಪುರಶೋ(ಪೋ)ತ್ತಮಾನುಜಂ ಸಿ(ಶಿ)ವಪುರಮಂ
ನೊಗುಮಿಸುವ ಖ್ಯೋಗಖೂಮಿಗೆ ಮಿಗಿಲೆನಿಪಿದ ಜ್ಞೋಗದ್ಯೋವದಂಡಾಧಿಶಂ ॥ ಮತ್ರೆ:
[35] ಮಾ ಪ್ರಸ್ಥಾ (ಸ್ತಾ)ವದೊಳ್ ॥ ಶ್ವಾಗದ ಪೆಂಪಿನ ನೆಲೆ ರ-
ತ್ನಾಗಾ(ಗ)ರಮುನಿಪುದಿದ ಕೊಂಕಿಗಪ್ಪೆಸವ(ರ್ವ)ಡೆದಖ್ಖ್ಯೆ(ಖ್ಯೆ)ಗದ ನಂನಿಯ
ಫಲದುದ್ಯೋಗದ ಕೆಲಿಕನದ ಬಲುಪಿನಾ-
[36] ಪ್ಪಿಂ ಕೂಪ್ಪಿಂ ॥ ಧರೆಗೆನೆವ ಪೊಟಲಿಂಗನ ಚರಗಾಬ್ಜವರಪ್ರ-
ನಾದತ್ಯೋ(ಕ್ಯೋ) ಟಿಗಿತ್ರಿವರ್ಗರ್ಧಂ ಪ್ರತಿ ಕಂಪಗೆಯುಂ ಸ್ಥಿರಕರ ತಾಯಿಂಗೆ ಗಂಧ-
[37] ಖ್ಯೋಗಕ್ಕೆಂದುಂ ॥ ಬಿರುದ್ ವ್ಪಿಂ (ಪ್ಯಿ)ರಾಸ್ಯಗಂ(ಗ)ಪ್ಪಿರ್ಚ್ಚಲದ
ಬಲುಪಿನಾಪ್ಪಿಂದ ಕೂಪ್ಪಿಂದ ಪೆಂಪಿಂ ವರಕ್ಕಿರ್ತ್ತಿಶ್ರೀನಮೊಪ್ಪುಪ್ಪರ್ವ್ವಕಳನಮ-
[38] ಯನಿಸ್ಥಾ(ಸ್ತಾ)ರಕಪ್ಪೆಂಬ್ಪ(ವ್ಪ)ರಾಯಿಂದುರಚೆಜಪ್ಪುಂ (ಪ್ಪುಂ)ಪ್ಪುಪುಂ ಜಪ್ಪಿವಿಧ-
ಗುಗಳಾಧಾರಗಂಭಿಕರವೈಯ್ವರ್ ಸ್ಥಿರನಶ್ಯ(ಶ್ಚ)ದ್ಧಾನಚಿತ್ತಾಮಲೋಗ-
[39] ಳುಗುರಮೂನೂರ್ವ್ವಕ್ಕಿ ಲೋಕಪೂಜ್ಯರ್ ॥ ಶರಗೊಂದುಂಗಜರಾಮ-
ರಚ್ಚಿವೆರದಂಗಿಪ್ಪಾರ್ತ್ಥನಂಸಿದ್ಧಿ(ದ್ಧಿ) ತಾಂ ದೊರ ಕೊಂ-
[40] ದಿಕ್ಕುವೆನಲ್ಕೆ ಕಾವ ಒಲ್ಪಿಂ† ದೌದಾಯ್ವರ್ದಿಂ ನಶ್ವದೆಳ್ಳರದಿಂ ನಾಹನದ್ಯೆ-
ಳ್ಗಯಿಂ ನಕಳಧಮೊರ್ಯ್ದೊಗದೈನೂರನಾಲ್ವರ ಪೆಂಪರೆ
[41] ಮೊಗಳಲ್ಲಜು ನೆಯೆಯನಿನಿಸೆ ವರ್ಣ್ಣಿಪಂ ಬಂ(ಬ)ರ್ಣ್ಣಿಪಂ ॥ ಮತ್ರೆ-
ಮಾವುಗುರಮೂನೂರ್ವ್ವರುಮೈನೂರನಾಲ್ವರುಂ ಚಟ್ಟುರಾನಿಗೆ-
[42] ರಿದಲ್ಲಿ ಹನೆಯ ಕ್ಷಾಪ್ತಿಂದಂ ಕೊಟ್ಟರ್ [॥] ಮತ್ರಂ ಶ್ರೀಪಂಚಲಿಂ-
ಗದೇವಗೆ ಪಮಶ್ವಿ ಸ್ವಿ)ದ ಯೆಸೆಯ ಕೆಯಿ ಕಂಮ ಮೂನೂರ ದಕ್ಕೆ ಸಿಕಿಮೆಯಾ-
[43] ವುದೆಯಡೆ ಮೂಡಲ್ ಕಗ್ಗಿಗೆ ಹೊದ ಹೆಬ್ಬಟ್ಟೆ ಕೆಂಕಲ್ ಹಳ್ಳ ಪಡು-
ವಲಕ್ಕನಾಲಿಗೆಯಿ ಬಡಗಲ್ ಹೆಬ್ಬಳ್ಳಿಹಳ್ಳಿಕೆಯಿ [॥] ಮತ್ರೆರೊಂ-
[44] ದಕ್ಕಂ ಸೀಮೆ ಮೂಡಲ್ ಕಾಳಿಕಾದೇವಿ ಕೆಂಕಲ್ ಹಗ್ಗಿಕೆಗೆರೆ ಪಡು-
ವಲ್ ಕಲಮೆಟ್ಟ ಬಡಗಲ್ ಹೂವಿನಕಲ್ಲ ಹೆಬ್ಬ(ಬ್ಬ)ಟ್ಟೆ [॥] ದ್ಯೋವ-
[45] ರಿಂ ಕೆಂಕಲ್ ಯಂಗಸಕ್ತಿಹಳ್ಳದಿಂ ಪಡುವಲ್ ಶ್ರೀರಾಮಗಂಗೆಯಿಂ ಬ-
ಡಗಲ್ ನಟ್ಟ ಕಲ್ಲಿಂ ಮೂಡಲ್ ಯೆಲೆದೊಂಟ ಕುಳಿಯಯಿನೂರ-

---

* This letter, —ಗ,— having been at first omitted in the original, was inserted above the line, over its proper place.

† To be pronounced, for the sake of the metre, as if written ' ಬಲಿಂ—'.

[46] ಕ್ಕಂ ಸಿಧ್ದಾ(ದ್ಧಾ)ಯ ಹುಲಿಕೆಕುಳಿಯ ಮುಂಕ ಲಾಕಾಯ ಕಟ್ಟಿಲ್ಲೆ, ಒಟ್ಟೆ
ಮುಂಕ ಸರ್ಬ್ಬಾ(ರ್ವ್ವ)ಬಾಧೆ(ಧ)ಪರಿಹಾರ ಯಾ ದೇವಕ್ಕಿ(ರ್ಗ್ಗ) ಯಲೆಯಹೆಗಿಂಗೆ ವಿಷ-

[47] ವೊಂದು ಸ್ಥಳದ ಸಿಂಗಮಟ್ಟಿಗೆ ಸೋಮವಾರದಲ್ ನಿವಾಳಿಗೆ ಗಾಣ-
ಕ್ಕೆ ಯಿಂ(ಯೆ)ಗ್ಗಿ ಸೊಳ್ಳಸಗೆಯಿರಡು ದೇವರಿಗೆ ನಡೆವ ಗಾಣವೊಗಿಂ-

[48] ದು ಯ(ಅ)ರುವತ್ತೊಕ್ಕಲ್ ಕೊಟ್ಟ ಕಾಣಿಕ ಕಂಡಗೆ ಯಿಲೆಯ ಕೊ-
ಯಿಲಾಳಿ ಕೊಯ್ದು ಕುಡುವರ್ ಯಿಲೆಯ ಬ್ಯೋಜಗರಿದು [ಕು]-

[49] ಡುವರ್ ಯ(ಅ)ರನಧಿಕಾರಿಗಳ್ ಮುಂಕಮು ಮುನಿಸುವರ್ ವೂ(ಗು)ರೊಳಗಿ-
ದ್ದ ಕಂಬುಲಿಗರ್ ಹುಟ್ಟಿದ ಧಾರ್ಗಿಂಯಿಂ ರೊಕ್ಕ ಮಾಡಿ ಕುಡು-

[50] ವರ್ ಹೂದ್ಯೋಂಟದ ಮೂಡಗ ಕೆಂಕ್ಕ ಸ್ಸೀಮೆ ಶ್ರೀರಾಮಗಂಗೆ ಪ-
ಡುವ್ಕ ಸ್ಸೀಮೆ. ಬನದಿಯ ಕೊಂಟ ಬಡಗ್ಗ ಸ್ಸೀಮೆ-

[51] ಯಿಲೆದ್ಯೋಂಟ [‖] ಮತ್ತಂ ಕೊರೆದ್ಯೋಂಟದ ಯಿಲೆಯ ಬಳ್ಳಿಯಯ್ನೂ-
ಕ್ಕಂ ಸ್ಸೀಮೆ ಮೂಡಲ್ ಶ್ರೀರಾಮಗಂಗೆ ಕೆಂಕ್ಕ ಪಡುವ [ಗ]

[52] ಬಡಗ್ಗ ಸ್ಸೀಮೆ ನಟ್ಟ ಕಲ್ಲು [‖] ಸುರುಗನಹಾಳಲ್ ಹೂದೊಂಟ
ಮೂರು ಶ್ರೀಮಾಧವನಾರಾಯ್ಣದ್ಯೇವರ ಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ

[53] ಈ ದ್ಯೇವರ ಅಂಗಭೋಗರಂಗಭೋಗಕ್ಕೆ ಸರ್ವ್ವನಮಸ್ಸ್ಯವಾಗಿ ನತ್ತಿಯಕೆರೆಯಂ-
ಸಹಿರಂ(ರ)ನ್ನಿಧಾರಾಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ ಮುನಿವಳ್ಳಿ]

[54] ಯಿಂ ಮೂಡಲ್ ಹಳ್ಳದಿಂ ಕೆಂಕಲ್ ಶ್ರೀರಾಮಗಂಗೆಯಿಂ ಪಡುವಲ್-
ನಟ್ಟ ಕಲ್ಲಿಂ ಬಡಗಲ್ ಯಿಲೆಯದ್ಯೋಂಟ ಕುಳಿಯಯಿನೂರು [‖]

[55] ಮತ್ತಮಾ ಪ್ರಸ್ತಾ(ಸ್ತಾ)ವದೊಳ್ ಬ್ರಹ್ಮಪುರಿಯ ಬ್ರಾಹ್ಮಣಿಗೆ ಧಾರಾ-
ಪೂರ್ವ್ವಕಂ ಮಾಡಿ ಕೊಟ್ಟ ಪ್ರಿ(ವ್ರ)ಕ್ತಿ ಕಡಕುಳ್ಳದಲೆರಡು ಬಳ್ಳಿಗರೆಯಲೆರಡು ಹುಲ-
ಕುಂದದಲೆರ(ಡು.]……-*

[56] ಟ್ಟನೆಯಲೆರಡು ಕುಳ್ಳನೂರಲೆರಡು ಬುನಿವುರಲೆರಡು ದಾಡೆಯ-
ಬಾವಿಯಲೆರಡು ಗೊರವನೂರಲೆರಡು ಜಂಗವಾಡನರುವನೂರಲೆರಡು ಹಳ್ಳವು(ರಲ್ಲಾ)-

[57] ಲ್ಕ [‖] ಈ ಮತ್ತಂ ಈ ಜ್ಯೋಗದ್ಯೇವನಾಯಕರ್ ಧರ್ಮ್ಮವಂ ರ
ಚಿಯಿಸುವಲ್ಲಿ ಶಿವಪುರಕಂ ಸಂಧಿ(ಧಿ)ಶಾಸನಕಂ ಅರುವತ್ತೊ(ತ್ತೊ)ಕ್ಕಲುಗುರಮೂನೂರ್ವ್ವರ-
ಯಿನೂ-

[58] ರನಾಲ್ವರಿಗೆ ಸಹಿರಂ(ರ)ನ್ನಿಮಂ ಕೊಟ್ಟು ಧಾರಾಪೂರ್ವ್ವಕವಾಗಿ, ಹಡೆ(ಡೆ)ದು
ಕೊಟ್ಟ ಭೂಮಿಯ ಸ್ಸೀಮಾಪದ್ಧ(ದ್ಧ)ತಿಯೆಂತೆಂದಡೆ ಇತಾನ್ವದಲ್ಲಿ ಕೊರ್ಗ(ವು)-

[59] ಗ್ಗಿಸಿ ‖ ಕಂ ‖ ಕ್ರೋಗ್ಗಿವ್ಗಾಸಿಯ ಕೆಂಕಲ್ಲಾರಾಜಿನ್ಯೇಂದ್ರಭೂಮಿ
ಸಹಿತಂ ಮತ್ತಂ ಕಾರ್ಗ್ಗಿಕೆಮಸ್ಗಿಕಬ್ಬೆಯ ಗ್ರೋಹುರದಿಂ ಕೆಂಕ ಬಾ……-†

---

* One or two letters are lost here, the stone being broken away at the side.

† Similarly, one or two letters are lost here.

[60] ಕಕ್ಕುರಮೊಂಟಂ ॥ ಆ ಕೋಟದ ಮೈರೆಯಿಂ ಪಡುವ ಮುಂದಾಗಿ
ಪಿಂಪರಕಾಳೆಪಟ್ಟಿಯ ಕೋಟದ ವಾಯಾ(ಯ)ಬ್ಪ(ವ್ಪ)ದಿಂ . ತೆಂಕ ಮುಂ—ದಾಗಿ ದೇವರ
ಮುಂದಿ[ದ್ದರ್]

[61] ಹಾರುಂಬಬಾವಿಬ್ರಹ್ಮಯನಾಲಹಿಟ್ಟಯನ ಒನವಯನ ಕೋಟದಿಂ ಪ-
ಡುವ ಮುಖ ಕಳ್ಳವ(ವೊ)ಳಿಗೆ ಹೊಂದ ಬಟ್ಟೆ ಮಲಪ್ರಹಾರಿರುದ್ರಕ್ಕೆರ್ಕ್ಕ ದಿಂ ಬ-
[62] ಡಗಲ ಕರುಗುಪ್ಪೆಯ ಮಧ್ಯದಿಂ ಕುಪ್ಪೆಯಿಂ ಕೆಳಗೆ ಮೊದಲೂ—ರ ಬಟ್ಟೆ-
ಯಿಂ ಕೊಡಗದಕೆಯಿ ಕಾಳಿಕವೆಯೊಲಹೂಲ ಹಳ್ಳ ನುಂ(ನಂ)-
[63] ದ ಹುಗ್ಗಿಸಿಯಿಂ ಕೋರ್ಗಾವ್ರ್ಗಿಸಿ ॥ ಇತಿ ಸೀಮಾಕ್ರಮಂ ॥ ಇ-
ಮ್ಮಿಗೆಯ ಕೊಲುಕೊಳ ನಕಳನಾಂ(ನಾ)ವ್ಪವೆಲ್ಲವ್ಗಾ ಶ್ರೀ[ಪಂ]-
[64] ಚಲಿಂಗದೇವರದು . ದನ(ಶ)ದೊಳನ(ಷ)ವರ್ಜ್ಜವಹ ಧರ್ಮ್ಮಪ್ರಿ (ಪ್ಪ)ಥ್ಥಿಯ
ಗುಂಬಳಿಯ ಧರ್ಮ್ಮಮಂ ನಾಲ್ಕು ದಿಶಾವರದ ಮುದ್ರಾದಿಕಾರಿ[ಗಳುಮರ್]-
[65] ನುಗಳುಂ ನಮೆ(ಮ)ಯಚಕ್ರವರ್ತ್ತಿ ಅಯಿನೂರ್ವ್ವರುಂ. ನಾಸ್ತೀವ್ವರುಂ
ನಾಲ್ಕುಂಪಟ್ಟಗಾಂಗಳುಂ ಯೈಳುವರೆಹಂ[ನೆರಡು]-
[66] ವರೆಯಪುಖಯನಾನಾದೇಸಿ (ಶಿ)ಗಳು (ಳುಂ) ತ್ರಿಭುವಿಜಲಚಂದ್ರಾರ್ಕ್ಕಶಾ-
ರಂ ಬರಂ ಪ್ರತಿಪಾಳಿನುವರ್ ॥ ಸ್ವದತ್ತಂ(ತ್ತಾಂ) ವರದತ್ತಂ(ತ್ತಾಂ) ವಾ
[67] ಯೋ ಹರೇತಿ ವಸುಂಧರಾ(ರಾಂ) [॥] ಶ(ಷ)ಷ್ಟಿರ್ವ್ವರ್ಷಸಹಸ್ರಾ-
ಗ್ನಿ ವಿಷ್ಠಾಯಾಂ ಜಾಯತ್ಕೀ ಕ್ರಿಮಿ(ಮಿಃ) ॥

TRANSLATION.

Reverence to S'ambhu, (1) who is made beautiful by a *chauri*, which is the moon that lightly rests upon his lofty head, and who is the foundation pillar for the erection of the city of the three worlds!

In Jambûdvîpa, (2) the most excellent region to the south of Mêru, which is worthy of great worship in this earth encircled by the ocean, is Bharatakshêtra, which is equally resplendent and beautiful. In Kuntala, which like a beautiful braid of hair adorns the land of Bharata, is the broad district of Toragale; the very pleasant city of Munipura is esteemed the chief beauty of that district. So that you may say that it is like the city of the gods resplendent in the universe, Munipura is more glorious than a crore of other sacred places of pilgrimage from (its being the favourite residence of the sages) Vêda-vyâsa, Kutsa, Jama-

---

(1) S'iva, who bears a digit of the moon on his tiara.

(2) Jambûdvîpa is the central division of the world. The golden mountain Mêru is the centre of Jambûdvîpa. Bharatakshêtra, 'the land of Bharata', is India.

dagni, Vas'ishṭha, Bharadvâja, Attri, and Vis'vâmitra, who confessed that it was the birth-place of Pañchalinga [3] and the abode of the goddess of fortune, and that, being possessed of the waters of the Râmagangâ, [4] it was worthy to be worshipped both in this world and in the next. To describe the pleasure-garden of that city:—Munivalli has always been considered to be the birth-place of the goddess of fortune on account of its black bees and its cocoanuts, and arecanuts, and rose-apples, and the fruits of the Mâdhu; on account of its jack-trees, and mango-trees, and lime-trees, and orange-trees, and clove-trees, and betel-plants, and Surahonne-trees, and Supâṭali-trees, and Pârijâta-trees, and Punnâga-trees, and As'ôka-trees; and on account of the betel-creepers that cause a dense gloom. This same Munipura was the abode of the sages Sanaka, Sanandana, Jamadagni, Vibhâṇḍuka, and others; he who with joy protects it, daily delighting in the perpetual beauties of the pleasure-garden of that city, is Pañchalinga; its high prosperity shall outshine riches and gold as long as the earth and Mêru and the moon shall last.

Hail! While the valorous universal emperor, the glorious King Siṅghaṇadêva,—the favourite of the world, the supreme king of great kings, the supreme lord, the most venerable, the sun of the white lotuses of the family of the glorious Jaitugidêva, [5] the best among the Yâdavas,—was ruling at his capital of Dêvagiri with the recreation of pleasing conversations:—King Siṅghaṇa, the sovereign of the Yâdavas,—having invaded and acquired with the edge of the sword, which was his arm, the territory of the hostile kings, and having charmingly become the sole ruler of the world,—by means of his mighty rule made the whole earth, (which rests) upon the tusks of the elephants (that stand) at the points of the compass, his prey. While the kings of Mâlava and Chêra and Chôla and Magadha, and the lords of the countries of Gûrjara, Pâṇḍya, Lâla, Nêpâla, Turushka, Barbariga, Kêrala, Pallava, Aṅga, Veṅgi, Pâñchâla, Kalinga, and Sindhu were reigning,—Siṅghaṇa, the king of men, governing the earth in happi-

---

(3) Śiva, who is the ultimate object of the *linga* worship, is called Pañchalinga, 'he who has five *lingas*', probably from the chief places at which he is worshipped under that emblem being five in number, viz:—1, Conjevaram, where there is the '*pṛithivî-linga*', or *linga* made of earth; 2, Jambukês'vara, where there is the '*ablinga*', or *linga* from which water is said to exude perpetually; 3, Tirunamale, where there is the '*têjô-linga*', or *linga* which sparkles with light; 4, Kâlahasti, where there is the '*vâyu-linga*', or *linga* the lamp of which is said to be kept in constant vibration by the wind; and 5, Chidambara, where there is the '*âkâs'a-linga*', or aerial or sham *linga*, *i.e.*, where the *linga* is worshipped without any material form of it being kept in the temple.

(4) This would seem to be another name for the Malaprahâri. Many rivers are called Gangâ because the waters of the real Ganges are supposed to flow into them periodically.

(5) Jaitugi was the name of the father, as well as of the son, of Singhanadêva.

ness, was glorious like the king of the gods. The world had become his prey; and, saying "Let him rule the earth with justice", King Siṅghaṇa gave the government of the earth to Jagaḍaḷa Purushôttama. On a religious occasion King Siṅghaṇa, who was preëminent in respect of his renown, saying "Let him build the city of S'ivapura," gave the celebration of the rites of Purushôttama [6] to Jôgadêva. Best among a hundred millions is the family of Purushôttama, who is a very Mêru in respect of his firm dignity and the lustre of his excellent fame, and who, through the influence of his star, is a very asylum of mankind, a very jewel of a man. And the lineage of that same Jôgadêva is this:—Pañchalinga, the lord of the daughter [7] of the mountain, is the propitious lord of his family; his *gôtra* [8] is that of Kauṇḍinya with (the *pravara* [9] of) Vasishṭha and Maitrâvaruṇa; Râmadêva, firm in truth, is adorned with the qualities of a father (towards him); the honoured Lôkâmbike is his mother; Gaurbhâyi is his charming wife; Sômanâtha, the bridegroom of the goddess of fortune, is the son of him, the husband of the goddess of fortune;—how fortunate, then, is Jôgadêva!

And, that same Jôgadêva having exercised authority over many countries and having ruled happily;—Hail!—On the holy occasion of an eclipse of the moon on Monday, the day of the full-moon of the bright fortnight of the month Kârttika of the Chitrabhânu *samvatsara*, [10] which was the year of the glorious S'aka era 1145, at the command of the Daṇḍanâyaka [11] Purushôttama, who was the manager of all the affairs of the glorious Singhaṇadêva, Jôgadêva gave with gifts of gold and libations of water (the village of) Kaḷḷavoḷe, as a grant to be respected by all, to the god S'rî-Pañchalingadêva, the self-existent one, for the purposes of his temple with beautiful pinnacles, for the purpose of repairing anything that might become broken or torn or worn out, for the purposes of the perpetual offering, for the purposes of the *angabhôga* [12] and the *rangabhôga* [12] and for the purposes of a charitable dining-hall. Jôgadêva, the excellent husband of

---

(6) Vishṇu, 'the supreme spirit.'

(7) Pârvati, the wife of S'iva and daughter of the mountain Himâlaya.

(8) '*Gôtra*,'—*family* or *kindred*.

(9) '*Pravara*' means the invocation of those ancestors whose names are to be coupled with that of Agni, the god of fire, when the latter is invited to be present at the consecration of the sacrificial fire.

(10) According to the table in Brown's *Carnatic Chronology*, the Chitrabhânu *samvatsara* is S'aka 1144, and S'aka 1145 is the Subhânu or Svabhânu *samvatsara*.

(11) 'Daṇḍanâyaka', 'Daṇḍâdhipa', 'Daṇḍâdhîs'a', or 'Chamûpa', as used in inscriptions, appears to denote a military officer with administrative charge.

(12) I have not been able to obtain any satisfactory explanation of these terms as used in connexion with the worship of idols.

the goddess of fortune, being gracious, in his affection respectfully gave to (the god) S'rî-Pañchalinga (the village of) Kallavole, as a firm grant to be respected by all, for the purposes of the Chaitrapavitra, [13] of repairing anything that might become torn or worn out, and of a charitable dining-hall; the lords of the earth shall preserve this grant as long as the ocean and the moon and sun may last. S'rî-Jôgadêva, the Dandâdhîs'a, the good man, the younger brother of Purushôttama, gave as a firm grant the city of S'ivapura to Brâhmans for as long as the earth and Mêru and the moon may endure. Jôgadêva, the Chamûpa, joyfully gave sixteen allotments, each of two hundred *kammas*, [14] (of land), to the excellent Brâhmans of S'ivapura, in four out of the ancient villages. And if you ask in what villages respectively :—In Munipura, in Sindavige, in Âganûr, and in Nâgarapura. Jôgadêva, who followed the precepts of Manu, with affection and modesty gave sixteen allotments to Brâhmans. In order that it might be esteemed preëminent in the world, Jôgadêva, the Dandâdhîs'a, the younger brother of Jagadala-Purushôttama, declared that S'ivapura surpasses the charming land of enjoyment. [15]

And on the same occasion :—The gardeners of the jewel-mine Munipura, who were the receptacles of great liberality, acquired renown through the strength and the power and the eminence of their wealth, their truth, their firm determination, their perseverance, and their heroism. The gardeners, who had obtained the excellent favour of the lotuses which are the feet of (the god) Pañchalinga, who is resplendent throughout the world, gave perpetually year by year for the purposes of the *rangabhôga* a *kandage* [16] on the (total produce of) dried fruits, grain, &c. [17]

Honourable, worthy to be accounted foremost among the brave, possessed of a most excellent reputation by reason of the strength and the eminence and the greatness of their firm determination, the preservers of all religious rites, worthy

---

[13] Perhaps 'the purificatory rites of (the month) Chaitra'. In other passages the words are separate,—'*chaitrakke pavitrakke*'; *e. g.* in line 75 of the Nêsargi inscription, *Jo. Bo. Br. R. A. S.* Vol. X. No. xxix, p. 240.

[14] '*Kamma*' or '*kamba*'—an ancient land-measure the value of which is not now known.

[15] '*Svarga*,' or paradise, where people enjoy the reward of their works.

[16] '*Kandage*' is the modern '*khandaga*' or '*khanduga*', equivalent to about three bushels.

[17] '*Târinge*';—but the meaning to be given to '*târu*', of which we have the dative case here and the genitive case, '*târina*', in line 48 below, is not certain. In Sanderson's *Canarese Dictionary* '*târu*' is given as meaning as a noun *an omen, the bar of a door, a particular tree*, and as a verb *to become thin, exhausted with fatigue, dried up*. As he gives also a form '*târu*' in the meaning of *a door-bar* and *the tree so called*, '*târu*' may be assumed to be also the old form of the root in its verbal significations. And it would seem to me that the word as used in this inscription is connected with the root in its verbal signification *to become dried up*, and means *dried produce generally*.

to be worshipped, more glorious than any others, abounding in holy deeds, possessed of a profound firmness that comprised a number of various good qualities, firm in truth, the granters of all requests,—such are the Ugura Three-hundred,[18] who are worthy to be worshipped in this world. Even the Unborn cannot describe the greatness of the Five-hundred-and-four, who occupied themselves in all the rites of religion, which greatness, resulting from their protecting might, their generosity, the powerful attraction of their truth, and the eminence of their energy, was such that you might say that one who asked them for protection or begged of them a freedom from old age and death was certain to attain his desired object; who, then, may describe it? And whenever those same Ugura Three-hundred and the Five-hundred-and-four asked with importunity (?),[19] they gave one coin such as is given on marriage occasions.

And the boundaries of the three hundred *kammas* of cultivated land, (which were given as a grant) to be respected, to the god S'rî-Pañchaliṅgadêva, are:—On the E., the high-road that goes to the valley; on the S., a rivulet; on the W., the cultivated land called Akkasâligeyé; and on the N., the cultivated land called Hebbaḷḷaharaḷakeyi. And the boundaries of one *mattar*[20] (of land, which also was given to the god, are) :—On the E., (the temple of) the goddess Kâḷikâdêvi; on the S., the tank called Haṇitegere; on the W., (the village of) Karuveṭṭa; and on the N., the high-road (to the village) of Hûvinakal. Also the fixed contribution that was allotted, free from all opposing claims, on the betel plantation measuring five hundred *kuḷis*[21], which was to the S. of (the temple of) the god, to the W. of the rivulet called Yaṅgarattihaḷḷa, to the N. of the (river) S'ri-Râmagaṅge, and to the E. of a stone set upright in the ground, was

---

(18) It is not apparent who are the 'Ugura Three-hundred' and the 'Five-hundred-and-four'. Some large religious establishment appears to be alluded to, and perhaps it is the establishment of the priests of the temple of Ellammâ or Rênukâ at Ugargol, which is close to Saundatti in the Parasgad Tâlukâ of the Belgaum District. The temple is one of great note, it has a large establishment of priests, and great numbers of people go on pilgrimages to it at stated times; but, though the shrine has every appearance of being of some antiquity, I have met with no allusions to it in inscriptions, unless the present is one. The 'Ugura Five-hundred' and the 'Eleya-Bôjagaru Five-hundred-and-four' are mentioned also in line 28-9 of No. IV. of my Sindavams'a inscriptions at page 253 *et seqq.* of Vol. X of the *Jo. Bo. Br. R. A. S.*

(19) '*Chatturâsigeridalli*'; but the meaning is not at all certain. In analysing it as '*chatturâsige eridalli*', I would connect '*chatturâsige*' with '*châtrâyisu*' *to be obstinate, hardened.*

(20) '*Mattar*',—an ancient land-measure the value of which is now known.

(21) '*Kuḷi*', a pit, hole. The meaning of the tax is probably 'a betel-plantation capable of holding five hundred plants'.

the impost of the *Harikekuli*;[22] and the contribution on the profits was the impost of a bundle of betel-leaves levied on the road; and (there was allotted) to that same god one *visa*[23] on each load of a beast of burden of betel-leaves. Two *solasages*[24] of oil (were given) on (each) oil-mill, to provide for the ceremony of averting the effects of the evil eye which was held on Mondays at Singavatti of that locality. And one oil-mill was set apart for the god. Sixty cultivators gave a *kandage* of dried fruits, grain, &c. And the reapers of the betel-plants will give (a contribution) when they reap, and the consumers of betel-leaves will willingly give (a contribution). The ministers of the king shall recognise these imposts. And the sellers of betel-leaves and arecanuts inside the village will give (a contribution) when they realise in cash the prices that they obtain.

The E. and S. boundary of a flower-garden, (which was given to the same god,) is the river S'rî-Râmagange; the W. boundary is the garden of the Basadi;[25] and the N. boundary is a plantation of betel-plants.

And the boundaries of a garden on the river containing five hundred betel-plants are:—On the E., the river S'rî-Râmagange; on the S. and W. and N., stones set upright in the ground. (Also there were given) three flower-gardens in the waste land called Suruganahâl.

Having established the shrine of the god S'rî-Mâdhavanârâyana and having given as a grant to be respected by all, with gifts of gold and libations of water, (the village of) Sattiyakere for the purposes of the *angabhôga* and *rangabhôga* of that same god, (there was given) a betel-plantation of five hundred *kulis* to the E. of Munivalli, to the S. of a rivulet, to the W. of the river S'rî-Râmagange, and to the N. of a stone set upright in the ground.

And on the same occasion there were given to the Brâhmans of Brahmapuri, with libations of water, two allotments at (the village of) Kadakula, two at Balligere, two at Hulukund, two at [illegible]ttase, two at Kurulanûr, two at Bannivûr, two at Dâdeyabâvi, two at Goravanûr, two at Jangavâdanaruvanûr, and four at Halevûr.

And, while that same Jôgadêvanâyaka was cherishing the practices of reli-

---

(22) Meaning not known. '*Harike*' is *a vow*; and '*kuli*', in addition to the meaning given in the preceding note, means, as a verb, *to dig a hole, to protect, to journey*.

(23) Explained to me as being the same as '*duddu*', *the fourth part of an anna*. In Sanderson's *Dictionary* '*visa*' is given as meaning *one-sixteenth, a share, portion*; and we have also '*vise*' *five seers*.

(24) '*Solasage*' is perhaps a mistake for '*sollige, solige, solage*, or *solege*', *the sixty-fourth part of a* '*kolaga*', which is equivalent to about three-twentieths of a bushel.

(25) '*Basadi*',—modern '*Basti*',—*a Jain temple*.

gion, sixty cultivators [26] acquired and gave to the Ugura Three-hundred and the Five-hundred-and-four, with gifts of gold and libations of water, at S'ivapura, as a token of union, certain land of which the boundaries are :—To the N.E. there is a row of tamarind trees arranged in the form of a festoon of flowers hung over a doorway. To the S. of the row of tamarind trees, arranged in the form of a festoon of flowers hung over a doorway, there is the garden of Bârakkura, which is to the S. of the ornamented gateway of the temple of (the goddess) Kâranikemasanikabbe which stands together with the land of Jinêndra, the foe of passion. From the boundary of that garden towards the W. there is the garden of the merchant Kimbharakâliseṭṭi ; from the N. W. of this garden towards the S. there are the gardens of Harûmbabâvi-Brahmaya, Âlahiṭṭaya, and Banavaya ; thence towards the W. there are the road that goes to Kallavole and the sacred shrine on the (river) Malaprahârî called Rudratîrtha ; thence to the N. (we come to the village of) Karuguppe, from the centre of which (we come to the village of) Kuppe, below which is the road to Modalûr ; thence (we come to) the row of tamarind-trees, arranged like a festoon of flowers hung over a doorway, and commencing from a tamarind-tree which stands at the junction of the cultivated land called Kodagadikeyi and the field called Kâḷikâveyola and the stream. Such is the course of the boundaries.

Since - - - - - all belongs equally to the god S'rî-Pañchalingadêva, the regents of the four principal points of the compass, and kings, and the Five-hundred who are perfect in respect of their religion, and the One-thousand, and the (inhabitants of the) four cities, and the people of (the locality called) 'Seven-and-a-half', [27] and of (the locality called) 'Eleven-and-a-half' [27] and of many districts on both sides, shall preserve this religious grant of rent-free service-land as long as the earth and the water and the moon and sun and stars may last, avoiding the commission of the ten faults.

He is born for the duration of sixty thousand years as a worm in ordure who confiscates land that has been given whether by himself or by another.

---

[26] This seems to be a technical expression ; we meet with it again in line 44 of the Gulhalli inscription at pp. 296 *et seqq.* of No. xxvii, Vol. IX, of the *Jo. Bo. Br. R. A. S.*; in line 38 of the Kittûr inscription at pp. 304 *et seqq.* of the same ; in line 2 of No. III. of the Ratta inscriptions at pp. 204 *et seqq.* of No. xxix, Vol. X. of the same ; and in line 78 of No. VI. of the Ratta inscriptions at pp. 240 *et seqq.* of the same ; and I have found the same expression in other inscriptions not yet published.

[27] See Note 33 to No. VI. of the Ratta inscriptions referred to above.

BÂDÂMI.—CAVE III. INSCRIPTIONS.

No. 10. *Plate XXXIV.*

Transcription.

[1] ಶೊಭಕೃ(ಕೃ)ತ್ಸ(ತ್ಸ)ಂವತ್ಸರದ ಆಷಾಡ(ಆಷಾಢ) ಶು ಗಿಃ-
[2] ಲು ಕೊಂಡರಾಜ ಮಹ(ಹಾ) ಅರಸುಗಳು ಕ-
[3] ಟ್ಟಿ(ಟ್ಟಿ)ಸಿದ ಕೊಠ(ಠ್ಠ)ಳಕ್ಕೆ ಶುಭಮಸು(ಸ್ತು) [॥] ಶ್ರೀ [॥]

Translation.

May prosperity attend the bastion, which was built, at the order of the great King Kondarâja, on the fifteenth day of the bright fortnight of (the month) Âshâḍha, of the Sôbhakrit *samvatsara* * ! S'rî !

BÂDÂMI.—CAVE III. INSCRIPTIONS.

No. 19. *Plate XXXV.*

Transcription.

[1] ಶೊಭಕೆ (ಕೃ) ತ್ಸ (ತ್ಸ)ಂವತ್ಸರದ ಆಷಾ(ಷಾ) ಡ(ಢ) ಶು ಗಿಃ-
[2] ಲೂ ನದಾಶಿವರಾಯರ ಹಡಪದ-
[3] ಬಿ ಅಕ್ರುಷಪ್ಪಗಾ†ನಾಯಕರೂ ಕಟ್ಟಿ-
[4] ಸಿದ ಕೊಠ (ಠ್ಠ)ಳಿಕೆ (ಕ್ಕೆ) ಶುಭಮಸು(ಸ್ತು) [॥] ಶ್ರೀ [॥]
[5] ಕೊಂಡರಾಜಗಳ ಅದ್ದಿಕ [॥] ಶ್ರೀ [॥]

Translation.

May prosperity attend the bastion, which was built, at the order of the Nâyaka Akrushappana - - - - - - - - ‡ of the King Sadâs'ivarâya,§ on the fifteenth day of the bright fortnight of (the month) Âshâḍha of the S'ôbhakrit *samvatsara* ! ¶ S'rî ! The superintendent of the administration of the king Kondarâja ! S'rî !

---

* Probably the S'aka year 1465 (A.D. 1543-4).

† This letter —ಗಾ— is to be found between ಪ್ಪ and ನಾ in line 4.

‡ The meaning of '*Hadapadala* is not apparent.

§ Probably Sadâs'ivadêvamahârâya of Vidyânagari or Vijayanagara, whose dates, as known to me from other inscriptions, are S'aka 1474, 1476 or 1477, and 1483.

¶ Probably the S'aka year 1465 (A.D. 1543-4).

PATTADAKAL.—GREAT TEMPLE. INSCRIPTIONS.

No. 20. *Plate XLI.*

*Transcription.**

[1] ಸ್ವಸ್ತಿ ॥ ಶ್ರೀವಿಜಯಾದಿತ್ಯ ಸತ್ಸಾಶ್ರಯ ಶ್ರೀಪೃಥ್ವ(ಥ್ವಿ)ವಿವಲ್ಲಭ ಮಹಾ-
[2] ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಖಚಿತಾ(ಖಚಿತ್ವಾ)ರಾ ಗಾನ್ಧರ್ವ್ವನ್ತೆ ನಿರೆ-
[3] ಸಿದಾ ಪೂರ್ವ್ವಮಂಪ್ಪರ್ಗಳಿಗಳಾ ॥ ಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯ ಖಚಿತ (ಚಿತ್ವಾ)-
[4] ರಾ ಲೋಕಮಹ(ಹಾ)ದೇವಿಯರ ಗಾನ್ಧರ್ವ್ವನ್ತೆ ನಿತ್ತಾರ [॥]
[5] ಇದಾನುವೊನ ಬಾರ್ಗ್ಗಾಸಿಯ ಸಾಸಿರ ಕವಿಲೆ-
[6] ಯುಂ ನೂಸ್ಕೊರ್ವ್ವರ ಪಾರ್ವ್ವರುವಮಾನ ಕೊನ್ದ ಲೊಕ್ಕೆ(?)ಕ್ಕೆ ಸ-
[7] ನ್ದೊನಕ್ಕುಂ [॥] ಎರೆಯದಿಶ್ರೀಗುಪ್ಪದುಗ್ಗ(ರ್ಗ)ದಿ ದುಗ್ಗ(ರ್ಗ್ಗ) ಮಾರ-
ಶ್ಚ(?)ದಾ-
[8] ಪದೆಪಾಡಾ [॥]

Translation.

Hail. (Glorious are†) the customs of former times, which were established - - - - - - - - - ‡ by S'rî-Vijayâditya,§ in whom truth was inherent,¶ the favourite of the world, the supreme king of great kings, the supreme lord, the venerable, S'rî-Vikramâditya, ‖ the venerable, is the preserver of (the rites of the goddess) Lókamahâdevi.** - - - - - - - - - †† He, who destroys this, is on a par with people who destroy a thousand tawny-coloured cows or a thousand Brâhmans at Bâranâsi! By the fort of Ereyadi-S'rîguppa - - - ‡‡

* The characters of the original, being those of the cave-alphabet, represent the Dêvanâgari or the Canarese characters according to the language used. The language in this instance being Canarese, I have transcribed in the Canarese characters.

† The construction being the nominative case plural of '*maryâde*' preceded by the relative participle, some such phrase as this is needed to complete the sentence.

‡ The meaning of '*Gândharvante*' is not apparent.

§ Either the first of this name in Sir W. Elliot's Châlukya genealogy, about S'aka 617 (A.D. 695-6); or the second of the same name in the same genealogy, about S'aka 890 (A.D. 968-9).

¶ '*Saytâs'raya*,' a family-name of the Châlukya kings.

‖ Either the first of this name in Sir W. Elliot's genealogy, about S'aka 655 (A.D. 733-4); or the second of the same name, also called Taila or Tailapadêva, about S'aka 900 (A.D. 978-9). In either case Vikramâditya was the son and successor of Vijayâditya. [As the temple seems to belong archæologically to about the beginning of the 8th century, I incline to adopt the earlier of these princes as being meant.—J. B.]

** Perhaps Lakshmi, who is called Lókamâtâ, 'the mother of the world.'

†† Again the meaning of '*Gândharvante*' is not apparent.

‡‡ The meaning of the rest of this sentence, beginning with '*durgamara*', is not apparent.

No. 11.—On the Gate at Girnar.

Revised and Translated by Dr. Bühler.

॥ - - - मतेः श्रेष्ठं सद्वीमानसोसबोधानायातिम्मयाभूपपरितागोनुरागाशयः ॥ पीयूषप्रवीक्षणादिजगतीयदा सारदा

॥ - - - ॥१॥ यत्कांतेः पुरतः समसमरुचिप्रद्योतनाद्या अमी खद्योतो इव रेजिरे त्रिजगतीजाग्रत्प्रतापा आपि ॥ कांक्षंतिस्म यदीयभस्मर

॥ - - - - हस्वंयछंहतशीश्चत ॥ २ ॥ किं भूवध्वाः प्रकटमुकुटा नीलरत्नप्रकृत्याश्चितारत्नाजितपानिपतं निमिद्देधाविदिमीडटीवरमयतरमिमि भुंगेणदतापदृष्टां मतिरिति भवे

॥ - च विघ्नकरिणी हंतुं तथा प्रार्थनासाफल्याय बिभर्त्ति या फलतति माकेदजां धर्मिणां॥ धर्त्तेकं सुतसंयुतं सुतशतेच्छापूर्त्तये किं नृणां तोंविश्वेका हि

॥ - - - - श्रीअंबिकां संस्तुवे ॥ ४ ॥ श्रीउज्जयंतगिरिराजमधि प्रतीते सद्धर्मैकर्मकरणोद्यमिनां जनानां। सांनिध्यमीहितमभी गुरुमेघनादा लेशार्धिपप्रभृतय

॥ - - शाः सृजंतु ॥ ५ ॥ अद्य च ॥ नानातीर्थोपवनतटिनीकाननै रम्यहर्म्यैः ॥ पौरैर्भूमीपतिरुपयुक्तात्मं तसौख्यैरसंख्यैः ॥ शश्वद्भूषाभृदपि विपुलां राष्ट्रवर्यः सु

॥ राष्ट्र ॥ राष्ट्रो दत्रेनुपमगिरिराट्रैवतालंकृतिं यः ॥६॥ मागागर्वममर्यपर्वत परां प्रीतिं भजंतस्त्वया ॥ भाम्यंते रविचंद्रमःप्रभृतयः केके न मुग्धाशयाः ॥ एको रैवतभूध

॥ रो विजयतां यदर्शनात् प्राणिनो। याति भ्रांतिविवर्जिताः किल महानंदं सुखश्रीजुषः ॥ ७ ॥ तत्र च ॥ गिरिस्फुरदुरुस्थितिर्विततभूरिशाखोदयः॥ सुपर्वमहिमास्पदं जगति कं

॥ श आस्ते हरेः॥ यदुद्भवशिवांगजाच्युतबलप्रमुख्या अलंकृतिं ददति निर्मलामखिलसत्सुयुक्ता आपि ॥८॥ वंशेस्मिन् यदुनामकावरपतेरत्युग्रशौर्यावलेराक्षीद्भाजकु

॥ लं गुणौघविपुलं श्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात्। प्रासादं गुरु हेमपत्रततिभिर्योचीकरल्लेमिनः ॥ ९ ॥ नवघननृपतिस्तदीयसूनु

॥ नवघनमहितव्रजेसिमादधानः ॥ नवघनवृष्टिः प्रजावनौघे नवघनसारसदृग्यशोभिरामः ॥ १० ॥ महीमहेंद्रो महिपालदेवः पुत्रस्तदीयोजनि यन्नृदेवः यद्दानदास्यं

Vs. 1. The double mutilation and the indistinctness of most letters render a restoration impossible—for me at least.

Vs. 2. Read यत्कांतेः समं सम० ; कांक्षंति uncertain; at the beginning of line 3, 19 letters have been lost.

Vs. 4. At the beginning of line 4, 7 syllables have been lost.

Vs. 5. perhaps लोकाधिप० for लेशाधिप०. Two syllables have been lost at the beginning of line 5 and शा is uncertain.

Vs. 6. Read पौरैर्भू० ; रैवतोलंकृतिं; dele ॥ after राष्ट्र.—

Vs. 7. Read यांति

Vs. 8. Read श्रीयादवं

॥ सुरधेनुरत्न ॥ हुमास्तदानींमगमन्नयत्नं । श्रीप्रभासे सोमनाथप्रासादकृत् ॥ ११ ॥ शृंगारनामा रिपु-
राज्यवृक्षेषुंगार एवाजाने भूमिजानिः ॥ शृंगारकृत्तत्कुलराज्यलक्ष्म्या ॥ शृंगारध-
॥ रा जगतीलतायाः ॥ १२ ॥ आसीत्श्रीजयसिंहदेवनृपतिस्तत्पट्टभूभामिनीभास्वद्भोगरसालसारनयनो
न्यायांबुधिश्वेतरुक् ॥ शत्रुत्रासनकृद्व्रतोचमहिमानग्रक्षगाभृच्छतिः
॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालितांघ्रिद्वयः ॥ १३ ॥ दिद्युते तदनु मोकलसिंहः शत्रुभूपगजभेदनसिंहः
यत्प्रतापमभजद्यदि हंसः सन्मनःसरसिजे
॥ कलहंसः ॥ १४ ॥ तदनु मेलगदेवनरेश्वरः सुकृततुष्टगरिष्वसुरेश्वरः समभवद्भवपदांबुजे । भ्रमरतां क-
लयन्मलांगवान् ॥ १५ ॥ तत्पादोदयसानुम-
॥ प्युदयकृत्प्रोद्यत्प्रतापाद्भुतो ॥ दिक्चक्रप्रसरत्करक्रमितभूभृच्छेखरे भासुरः ॥आसीत्श्रीमहिपालदेवनृपतिः
निर्नाशितारिक्षमापालोल्व-
॥ कतातिः कुनीतितिमिरप्रध्वंसनप्रत्यलः ॥ १६ ॥ तसूनूर्जयते द्विषत्करिकुलत्रासैकपंचाननः ॥ श्रीमन्म-
ण्डलिकः क्षितीश्वरशिरःकोटीरहीरप्रभः ॥ स्व-
॥ सिंधून्मुपलक्षिताक्षतगतिर्वेधभ्यतेद्यापि यत्कीर्त्तिस्मत्यमतीव वार्धिवलयं वद्धिष्णुसारत्वरा ॥१७॥ नालंघ्यः
कुत उन्नतो नरपतिः कस्याः कुतो विश्वभूः ॥
॥ स्तं पात्रे कुरुतः किमत्र कृतिनौ किं द्विट् कृतः स्वामिना । सौराष्ट्राधिपतिः सुखाय रिपुभिश्चक्रेथ किं
प्रीतितः ॥ कीदृक् मंडलिकः क्षितीश्वर इह श्रीराजराजिश्रितः ॥ १८ ॥
॥ आलोनस्तंभरूपो जयकलकलभस्यासुखांभोधिसेतुः केतुः शौर्यौघसौधे रणदधिमथनः सद्यसोग्रक्षणोक्तः
पूर्वाद्रिः खद्रुवत्खराकिरणरुचां वैरिराजांगनाना-
॥ मुद्वैर्वैधव्यदीक्षो जयति नरपतेर्मंडलीकस्य बाहुः॥ १९ ॥ रेरे प्रत्यर्थिनो वः । किमपि हितवचः श्रावयेह
कृपातो ॥ यस्याश्चीर्यांहिघातोच्छलितमृदुरजोप्युत्कटशौरतेजः
॥ हत्वा भूलोकमेनं मलिनयतितमां तत्किमेतत्पुरस्ताद् । यूयं मुक्ता मदश्राक्श्रयत नरपतेर्मंडलीकस्य
सेवां ॥ २० ॥ चातुर्यं वत वेधसः सुरगवीरत्नद्रुमान्यत्पशुप्रोद्यत्कर्करका-
॥ ष्टदुष्टवपुषश्चक्रेयमा जन्मतः ॥ सचैतन्ययुजस्रपाकुलहृदो दानैकनिष्णाततां ॥ दृष्ट्वा मंडलिकप्रभोत्रभव-
वतस्तेद्याभविष्यनूकथं ॥ २१ ॥ इति श्रीराजवंशवर्णनं
॥ ॐ अथ श्रीशाणावर्णनं ॥ अस्ति स्वस्तिनिधिश्रियो निरवधिप्रेमास्पदं सेवधिश्रीधर्मस्य वसुंधरोत्तमवधूमौ
लिस्फुरन्मंडनं ॥ वापीकूपतटाककाननजिनप्रासादशैवालय-

Vs. 12. Read खंगार for षंगार०; शृंगारधारा; dele ॥ after लक्ष्म्या.

Vs. 13. Read तत्पादोंदय०; व्रतोच्चमहिमा; क्षमाभृत्तति; मयूख.-

Vs. 15. Read ०गरिष्ठ सुरेश्वरः; the third para. is two syllables short, perhaps भव्य is to be inserted after bhara.

Vs. 16. Read क्षमापालोल्लूकततिः;

Vs. 17. Read तत्सूनु० ०त्रासैकपंचाननः; स्वःसिन्धू० कीर्त्तिः सत्यं० बंभ्रम्यते.—

Vs. 18. Read नोलंघ्यः.—

Vs. 19. Read आलानस्तंभ; शौर्यौघ०;—सद्यशोग्रक्षणाक्तः; खद्रुवत्सः० is nonsense, and offends against the metre just as मुद्वैर्वैधव्य, where a participle is required before वैधव्य.

Vs. 20. Read व्युत्कटं सौरतेजः; यूयं मुक्ता मदं द्राक् श्रयत; dele stop after वः.—

Translation.

1—3. [No translation is possible, as not more than one or two pâdas of each verse are without mutilation or in good order. But the three verses contain the so-called Mangalâcharana. Verse 1 appears to be addressed to Sâradâ or Sârasvatî, the goddess of poetry.]

4. I praise S'rî Ambikâ who.....to destroy the obstacles (formidable) like elephants, and to fulfil the prayers of those endowed with spiritual merit, carries numerous mango-fruits, and places her son in her lap to fulfil the desire for a hundred sons.....

5. May the lord of the world and the rest whose voices sound deep like thunder, give their desired presence at the well-known (spot) on the glorious king of mountains Ujjayanta for the sake of men who are devoted to the performance of works of pure merit.

6. And now the incomparable king of mountains, Raivata, the best in the kingdom, that is situated in the kingdom of *Surâshtra*, though bearing all kinds of ornaments, has been greatly adorned by numerous tîrthas, pleasure-groves, rivers, woods, beautiful palaces fit for towns, made large by the king, giving exquisite pleasure, and countless in number.

7. Do not become vain, O mountain of the immortals; sun, moon, and the other heavenly bodies, who bear thee the greatest affection, are caused by thee to turn (round thyself) and (in consequence of the secondary meaning of the verb bhram) to err; (but) who is not befooled? Glory to Mount Raivata alone, by the sight of which the creatures, free from error and enjoying pleasure and prosperity, gain highest bliss.

8. And there dwells the race of Hari occupying a glittering broad seat, endowed with many spreading branches, a dwelling-place in the world of those

4. Ambikâ is one of the guardian deities or Girnâr, where her temple now occupies a prominent position.

The mango-fruits which the goddess is said to carry, acquire a particular significance thereby, that the mango-fruit is the amritaphalam.

5. The translation is merely tentative, the lacuna and the incorrect reading les'adhimpa prevent me from coming to a certain interpretation.

6. The *yah* at the end of the verse has not been translated, and I am unable to find its antecedent *sa* either in the preceding or the following verses. The translation is merely tentative.

7. The verse is intended to show the superiority of the Girnâr over Mount Meru. In the first half of the stanza the latter is addressed and warned not to feel too proud on account of his superiority. For, though Meru makes (according to the Paurânic astronomy) the heavenly bodies turn round himself, and is thus the centre of the world, it commits thereby a fault, since he causes their bhramana, *i.e.*, wandering or erring. Mount Raivata is incomparably greater, as a visit to this sacred place of pilgrimage takes away all bhrânti, 'error', and gives mukti or salvation. The point is a wretched pun on the verb bhram, which means both 'to turn' and 'to err', &c.

8. According to the Jainas, the Tîrthamkara Neminâtha is a Yâdava.

were not like gods, whose spotless ornaments are its scions (Nemi) the son of Siva, Achyuta, and Bala though.....

9. In that race rose a famed and illustrious royal house distinguished by numerous virtues called Yâdava after Yadu, a king of later times.

In course of time the illustrious *Mandalika* was born in this (family), at whose feet numerous princes bowed, and who built with many gold-plates a temple of *Nemi*.

10. His son was king *Navaghana*, who took up his new, strong (navaghana) word against a multitude of enemies, who (gladdened) his subjects as the rain from newly-risen clouds (navaghana) gladdens the forest, and who was resplendent with a fame brilliant like (a lump of) camphor (navaghana).

11. His son was the lord of the earth, *Mahîpâladeva*. When that king was born, the cow of the gods, the (philosopher's) gem, and the (heavenly) trees (which fulfil desires) became easily the slaves of his liberality. At *S'rî Prabhâsa* he built a temple of *Somanâtha*.

12. (To him) was born king *Shangâra* (*Khangâr*), a brand (angâra) in the dominions of his foes that (were destructible like) trees, who enjoyed the favours of the guardian goddess of his race, and resembled the stream from a watering pot, (destined to refresh) the world (that may be likened to) a creeper.

13. The illustrious king *Jayasimhadeva* showed fatigued and swimming eyes on account of the brilliant pleasures which he enjoyed with that (Khangâr's) first queen, the earth. He was a moon of the ocean of justice; high rose his power because he made his enemies tremble; his feet where washed by streams of light proceeding from the jewels in the glittering diadems of a multitude of prostrated kings.

14. Afterwards *Mokalasimha*, a lion to destroy the elephants of hostile kings. If a weak king (Hamsa) obtained *his* prowess, he became in (the estimation of) the lotus-like minds of good men an excellent king (Kalahamsa).

15. Then came king *Melagadeva*, endowed with spotless limbs, who acted the part of a blue bee near the lotus feet of S'iva, and pleased the supreme lord by his pious deeds.

---

10. Camphor on account of its white colour is one of the substances to which fame is frequently compared.

11. The world may be likened to a creeper, because it occupies the place of a wife to the king or because it clings to the king for protection.

13. This is merely a polite way of saying that Jayasimha Siddharâja of Anhilvâd conquered and annexed RÂ Khangâr's dominions. See Forbes *Ras Mala* I. 158—170.

14. The meaning of the second half of the verse is that Mokalasimha was as much superior to other kings as the Kalahamsa or Râjahamsa is to common Hamsas.

16. At his feet, that resembled the mountain of the east, rose the illustrious king *Mahîpâladeva*, wonderful on account of his high rising lustre, resplendent at the head of kings who were subjected by his hands extended over the universe. He scared away the multitude of owl-like kings, and was able to drive away the darkness of injustice.

17. Hail to his son the illustrious *Mandalika*, the unique lion to frighten the elephants of his enemies, who derives lustre from the diamonds in the diadems of princes, whose fame, marked but not obstructed by the waves of the stream of heaven, wanders forsooth everywhere beyond the sea.....

18. He cannot be passed by. Why? He is exalted. Of what land is he the lord? He rules everywhere.....

What is *Mandalika* like? A king in this world served by numerous illustrious princes.

19. Glory to the arm of king *Mandalika*, that is a tying post for the noisy elephant calf (called) victory, that is a bridge (to cross) the ocean of misfortune, a banner on the palace of valour, a churning stick to churn the battle-milk, that is anointed with the ointment, fame, that is the mountain of the east on which appear the rays of the sun,..... and that consecrates to widowhood the wives of his enemies.

20. Ho ye enemies! out of compassion I will give you a word of good advice. The hoofs of king *Mandalika's* squadrons raise the fine dust that, obscuring even the bright light of the sun, makes this earth excessively murky. What do you stand up against him? Lay aside your pride and quickly become his servants.

21. Alas for the cleverness of the Creator who gave, from their birth, to the cow of the gods, to the philosopher's gem, to the (heavenly) tree, the blemished forms of a beast, of a stone, and of wood! O prince *Mandalika*, how could they exist to-day, if, being endowed with sense, they had seen, their hearts oppressed by shame, the unique expertness of your Majesty in bestowing gifts.

Thus ends the description of the kings.....

---

15. Acted the part of a blue bee near the lotus of Śiva's feet, *i.e.*, was Śiva's worshipper.

16. Instead of "at the head of kings who were subjected by his hands," we may also read "at the head of kings subjected to his taxes, which extended over the universe." Bhâsnra may also be taken to mean the sun, and the two first epithets may also be so turned as to agree with that explanation. In that case bhûbhrit means 'mountains,' kara 'rays,' and pâda "the minor neighbouring hills." *Pratyala*, able, is a hyperkoristicon formed out of prati and alam. It occurs also in the Valabhî grants.

18. I regret that the second and third pâdas of these stanzas are not intelligible to me. The translation of kasyâh kuto by 'of what land is he?' may be defended thereby, that ku is = 'the earth' and the affix tah (tasil) stands for all cases. "He cannot be passed by," *i.e.*, "his commands must be obeyed."

Inscriptions from Mount Girnar and other places in Kathiawad and Kachh, translated by Hari Waman Limaya, B.A.

No. 6.

In the auspicious and prosperous year Samvat 1681, in the month of Kârtika, dark fortnight, 6th day, Monday, the repairing work of the steps to the eastern part of the holy and prosperous place, Girnâr, was begun by Singhajî Meghajî of the family of Mâlâ [4th line unintelligible].

No. 7.

In the year Samvat 1222 a foot-path was constructed by the powerful and prosperous Vâka, the son of the respected Râniga of the family of the prosperous Mâlâs.

No. 8.

In the year Samvat 1535, Avâka, son of the respectable Mîrâniga.

No. 9.

In the year 1223 of Vikrama a paved foot-path was made by Âvâka, the son of the respected Mîrânigâ.

No. 10.

In the year Samvat 1222 a foot-path was constructed by the prosperous and powerful Âvâka, son of the great Riânga of the family of the illustrious Mâlâs.

No. 12.

This lord of mountains looks graceful, with the monastery of Vastupâla standing on its neck as if with a necklace of dazzling lustre.

In the year 1288 of Vikrama, in the month of Asvina, dark fortnight, 15th day, Monday, the great minister Vastupâla built, for his own good, a temple of Âdinâtha [word unintelligible] वन्दी S'atrunjaya adorned with another temple of the prosperous Kapardi Yaksha at the back part. In front of this, to the north-west, he built, for the good of his lawful and illustrious wife Lalitâ Devî, a beautiful temple S'ikharaprasâda adorned with [the images of] twenty Jinâs. So also to the south [of this] he constructed, for the good of another illustrious wife Sokhu, a beautiful Ashtaprasâda gold temple adorned with [the images of] twenty-four Jinâs. He also built with his own money four new temples, looking splendid by the singular construction of the steps.

No. 13.

Of Sakhu, श्रीज the respectable and prosperous wife of the great minister Vastupâla.

No. 14.

Of Lalitâ Devî, the respectable wife of the great minister Vastupâla.

No. 15.—In Vastupa'la's, on an Image.

महामात्य श्रीवस्तुपालमहंश्री ललितादेवमूर्ति ।

महामात्य श्रीवस्तुपालमहं श्रीसोखुमूर्ति ।

Translation.

The image of the respectable and prosperous Lalitâ Devî, wife of the great minister Vastupâla.

The image of the respectable and prosperous Sakhu, wife of the great minister Vastupâla.

No. 16.—Vastupala Tejapala's Temple—over West Door.

(Text revised by Dr. Bühler).

॥ ॐनमः श्रीसर्वज्ञाय् ॥ पायानेमिजिनः स यस्य [कथीतः स्यामि]* कृतागस्थि [ता] वग्रे [रूप] दिदृक्षया [स्थिवते] प्रीति सुराणां प्रभौ ॥ का [येभागवतेवनेक्क] [द्विपोलाविनेशंसतामिदशांमपि] - - वनाजव ॥१॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुण [शुदि १०] बुधे श्रीमदणाहिल] -

॥ [पुर] वास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडप्रात्मज ठ० श्रीचंडप्रसादांग ज ठ० श्रीसोमतनुज ठ० श्री- आशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिग महं० श्रीमालदेवयोरनुजस्य महं श्रीतेजःपालभ्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजे महं श्रीललितादेवीकुक्षिसरो-

॥ वरराजहंसायमाने महं० श्रीजयतसिंहे सं ७९ वर्षपूर्वं स्तंभतीर्थमुद्राव्यापारान् व्याप्रण्वति सति सं ७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमद्देवाधिदेवप्रसादासादितसंघाधिप- त्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसु-

॥ तमहाराज श्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्व्वैश्वर्येण श्रीशारदाप्रतिपन्नापत्येन महामात्य श्रीवस्तुपाले- न तथा अनुजेन सं ७६ वर्षपूर्वं गुर्ज्जरमंडले धवलक्कप्रमुखनगरेषु मुद्राव्यापारान् व्याप्रण्वता महं० श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिल [पुरभृगुपु-

॥ रस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोऽभिनवधर्म- स्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा सचिवेश्वरश्रीवस्तुपालेन इह स्वयंनिर्मापित श्रीशत्रुं- जयमहातीर्थावतार श्रीमदादितीर्थंकर श्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपु-

॥ रावतार श्रीमहावीरदेवप्रशस्तिसहितकश्मीरावतार श्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगल अम्बाव- लोकनाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढस्वापितामह ठ० श्री- सोमनिजापितृ ठ० श्रीआशाराजमूर्त्तित्रितयचारुतोरणत्रयश्रीनेमिनाथ-

॥ देव आत्मीयपूर्व्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभ श्रीअष्टापदमहातीर्थप्रभृति अनेककी- र्त्तनपरंपराधिराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थे आत्मनस्तथा स्वसधर्म्मचा- रिण्याः प्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूताया महं० श्रीललितादेव्याः

॥ पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्यश्रीशांतिसूरिशिष्य श्रीआणंदसूरि श्रीअमर- सूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभु श्रीविजयसेनसूरिप्रतिष्ठितश्रीअजितनाथदेवादिविंशति- तीर्थंकरालंकृतोयमभिनवः समंडपः श्रीसम्मेतमहातीर्थावतारप्रासादः कारितः ॥ छ ॥

॥ पीयूषपूरस्य च वस्तुपालमंत्रीशितुश्चायमियान्विभेदः॥ एकः पुनर्जीवयति प्रमीतं प्रमीयमाणं तु भुवि द्वितीयः ॥१॥ श्रीदश्रीदयितेश्वरप्रभृतयः संतु कचित्तेपि ये प्रीणंति प्रभविष्णवोपि विभवै [र्नाकिंचनं]

---

* The letters enclosed within brackets [ ] are not legible in the lithograph. They have been simply taken over from the transcript done by Mr. Burgess' Pandit, who had access to the originals.—G. B.

कंचना सोयं सिंचति कांचनैः प्रतिदिनं दारिद्र्यदावानलप्रम्लानां पृथिवीं नवीनजलदः श्रीवस्तुपालः

॥ पुनः ॥२॥ भ्रातः पातकिनां किमत्र कथया दुर्मंत्रिणामेतया येषां चेतसि नास्ति किंचिदपरं लोकोपकारं विना। न-वस्यैव गृणान् गृणीहि गणशः श्रीवस्तुपालस्य यस्तद्विश्वोपकृतिव्रतं चरति यत्कर्णेन चीर्णं पुरा ॥३॥ भित्त्वा भूनुं भोजराजे प्रयाते श्रीमुंजेपि स्वर्गसाम्राज्यभाजि ॥ एकः संप्रत्यर्थिनां वस्तुपालस्ति-ष्ठत्यश्रु-

॥ स्यंदनिष्कंदनाय ॥४॥ चौलुक्यक्षितिपालमौलसचिव त्वत्कीर्तिकोलाहलस्त्रैलोक्येपि विलोक्यमानपुलकानंदाश्रुभिः श्रूयते । किंचैषा कलिदूषितापि भवता प्रासादवापीप्रपाकूपारामसरोवरप्रभृतिभिर्द्धात्री पवित्रीकृता ॥५॥ स श्रीतेजःपालः सचिवश्चिरकालमस्तु तेजस्वी ॥ येन वयं निश्चिंताश्चिंतामणिने-

॥ व नंदामः ॥६॥ लवणप्रसादपुत्र श्रीकरण लवणसिंहजनकौसौ। मंत्रित्वमत्र कुरुतां कल्पशतं कल्पतरुकल्पः ॥७॥ पुरा पादेन दैत्यारेर्भूवनोपरिवर्तिना । अधुना वस्तुपालस्य हस्तेनाधःकृतो बलिः ॥८॥ दयिता ललितादेवी तनयमवीतनयमाप सचिवेंद्रात् ॥ न्याय्या जयंतसिंहं जयंतमिन्द्रात्पुलोमपुत्रीव

॥ — — श्रीगुर्जरेश्वरपुरोहित ठ० श्रीसोमेश्वरदेवस्य ॥ स्तंभतीर्थे ऽत्र कायस्थवंशे वाजडनंदनः ॥ प्रशस्तिमेतामलिखज्जैत्रसिंहभ्रुवः सुधीः ॥ १ ॥ वाहडस्य तनूजेन सूत्रधारेण धीमता ॥ एषा कुमारसिंहेन समुत्कीर्णा प्रयत्नतः ॥२॥ श्रीनेमेस्त्रिजगद्भर्तुरंबायाश्च प्रसादतः ॥ वस्तुपालान्वयस्यास्तु प्रशस्तिः स्वस्तिशालिनी ॥३॥

Translation.

Adoration! May the Nemi Jina, with whom the lord of gods was pleased, while he was standing before him, to see the form of the latter [some words unintelligible] protect [all (?)]. [The latter half of this stanza is unconnected and unintelligible]. (1)

In the year 1288 of Vikrama, in the month of Phâlguna, bright fortnight, 10th day, Wednesday, while the prosperous Jayantasinha, who was a swan to the lake-like womb of his mother Lalitâ Devî, and who was the son of the great and prosperous minister Vastupâla, who was the elder brother of the prosperous Tejaspâla and younger than the *Thâkura* Luniga and the respected and prosperous Mâladeva, who was the son of the prosperous *Kumâra Devî*, and the great Thâkura Âs'râjâ, who was the son of the prosperous Thâkura *Soma*, who was the son of the Thâkura Chandaprasâda, who was the son of the Thâkura Chandapa, who was born in the family of Prâgvâta, residents of the city of Anahila; while that Jayantasinha, in the year 78 [that is, 1278] of Vikrama was trading in shroffage in Stambha-Tîrtha, many crumbling temples were repaired and millions of new religious houses were built in the great holy places like S'atrunjaya, the mountain Abu, &c., in the known towns of Anahila, Bhrigu, Stambhanaka, Stambha-Tîrtha, Darbhavatî, Dhavalakkaka, &c., and in all other places by the great and prosperous minister Vastupâla, who became the leader of all the

merchants through the grace of the lord of the gods, bestowed upon him in consideration of his power, acquired by making pilgrimages to the great holy places like S'atrunjaya, Ujjayanta, &c., and who gained the glories of royalty through the love of the great king Vîradhavala, who was the son of Lavanaprasâda, who was king of kings, and who was a sun to illumine the sky [in the shape] of the family of *Chalukyâs*, and who was endowed with children through the grace of the goddess Sârada in the year 77 [that is, 1277] of Vikrama, and by his worthy younger brother Tejapâla who was trading in shroffage in the known towns of Dhavalakkaka, &c., belonging to the Gujarâtha district in the year 76 [that is, 1276] of Vikrama. Moreover, this great minister Vastupâla built himself the four small temples: (1) of the great and prosperous Buddhistic doctor *Rishabha Deva* in the great holy place of S'atrunjaya, (2) of the prosperous and divine *Pârs'vanâtha* Deva in the city of Stambhanaka, (3) of the great Vîradeva in the city of Satyapura, and (4) of the goddess Sarasvatî, with panegyrics on it in Kas'mîra. He built the two temples of *Jina* and the four temples of Neminâtha Deva on the small hills named *Ambâ, Avalokanâ, S'amba*, and *Pradyumna*. He adorned the temple of Neminâtha with the image of his grand-father seated on a horse, with a pair of images of his father, the great Thâkura As'râjâ, and three high-arched gates.

The holy place Ujayanta ornamented with the temple of Neminâtha, the lord of gods, was adorned by him with many works of fame, like the great holy place *Ashtâpada*, in which there are pillars [two words unintelligible] with the images of his ancestors, of his elder and younger brothers, and of his sons, engraved on them. He also built a new splendid palace in the great holy place [Ashtâpada], which was adorned with the images of twenty Buddhistic doctors, such as the prosperous Ajitanâtha Deva, &c., which were ceremoniously *fixed* * there by the prosperous Nagendragachha Bhattâraka, Mahendrasûrisantâna S'ishya, Sântigûri S'ishya, Ânanda Sûri, Amara Sûripada Bhattâraka, Haribhadra Sûri Pattâlankâra[ṇa], and the prosperous and powerful Vijayasena Sûri, for the increase of his own merit and for that of his wife, the respected and prosperous Lalitâ Devî born from the womb of Rânu, and daughter of the Thâkura Kâhnada born in the family of Prâgvâta.

[Here ends the description of the descent, deeds, &c., of Vastupâla.]

There is this much difference between a large quantity of nectar and Vastupâla, the lord of ministers. The former calls to life a [thoroughly] dead being, while the latter revives what is dying. (1)

* For प्रतिष्ठित प्रतिष्ठापित is probably meant here.

There may be men like the donor Dayites'vara; also there may be such as, even if they are able, do not please a penniless person by their riches; but this Vastupâla, like a new cloud here, always sprinkles this earth with gold, which is burnt down by the wild fire of poverty. (2)

Brother, it is needless to tell a long story of those bad and sinful ministers in whose minds no other idea but that of injuring the public revolves. Sing, indeed, the numberless merits of this Vastupâla, who observes the vow of benefiting the people, in hearing of which vow we have been old enough (?). (3)

King Bhoja having gone up, penetrating the world of the sun, and the king Munja having got the brilliant possession of heavens, here lives Vastupâla alone to wipe off the dropping tears of beggars [that is, to relieve the poor]. (4)

Oh great minister of Châlukya kings, the din of your reputation is heard with tears, and the hair standing on end through joy even in the three worlds, if well observed; and this earth, even though polluted by Kali [the spirit of quarrel and wickedness], is made holy and pure by you with palaces, wells, water-places on the way, ponds, gardens, lakes, &c. [built by yourself]. (5)

May that prosperous and illustrious minister Tejapâla live for a long time! by whom as by Chintámani made free from anxiety we rejoice. (6)

Here is *S'rikarana* (?) the son of Lavanaprasâda and the father of *Lavanasinha*. May you [Tejaspâla], who are like a wish-fulfilling plant, be his minister for hundreds of ages. (7)

Formerly *Bali* was sent down by the enemy of giants [Vishnu] with his foot resting on the surface of the earth, while now by the hand of Vastupâla [that is, by his charity]. (8)

From the best of ministers [Vastupâla] the loved Lalitâ Devî obtained a son named Jayantasinha, as the daughter of Puloma got Jayanta from *Indrâ*. (9)

Jaitrasinha, [surnamed ?] Dhruva, the talented son of Vâjada, born in the family of Kayastha's, wrote this panegyric in Stambha-Tirtha [which possesses the temple ?] of Somes'avara Deva, the preceptor of Gurjares'vara (?). (1)

This was engraved with great efforts by the talented manager (?) Kumârasinha, the son of Vâhada. (2)

May this panegyric of the family of Vastupâla remain safe through the grace of Ambâ and of the prosperous Nemi, the lord of the three worlds. (3)

No. 17.—Vastupala Tejapala's Temple—over a back door.

॥ - यदुकुलक्षीराण्र्णवेदुर्जिनो यत्पादाब्जपवित्रमौलिरसमश्रीरुज्जयंतोप्ययं ॥ धत्ते मूर्ध्नि निजप्रभुप्रसृमरोदामप्रभामंडली विश्वक्षोणिभृदाधिपत्यपदवीं नीलातपत्रोज्ज्वलां ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८वर्षे फागुण शुदि १० बुधे [श्रीमदणहिलपुर]-

॥ वास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिग महं० श्रीमालदेवयोरनुजस्य महं० श्रीतेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजे महं० श्रीललितादेवी-

॥ [कुक्षिसरोवरराजहं] सायमाने महं श्रीजयंतसिंहे सं ७९ पूर्वं स्तंभतीर्थमुद्राव्यापारं व्यापृण्वति सति सं७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमदेवाधिदेवप्रसादासादितसंघाधिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमहाराजाधिराज श्रीलवण-

॥ [प्रसाददेवसुत] महाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापत्येन महामात्यश्रीवस्तुपालेन तथा अनुजेन सं० ७६ वर्षपूर्वं गूर्जरमंडले धवलक्कप्रमुखनगरेषु मुद्राव्यापारान् व्यापृण्वता महं० श्रीतेजःपालेन च श्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु

॥ (श्रीमदणहिलपुर) श्रीभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशोऽभिनवधर्म्मस्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा सच्चिवेश्वरश्रीवस्तुपालेन इह स्वयं निर्मापित श्रीशत्रुंजयमहातीर्थावतार श्रीमदादितीर्थंकर श्रीऋषभदेव

॥ (स्तंभनकपुरावतार) श्रीपार्श्वनाथदेवसत्यपुरावतार श्रीमहावीरदेवप्रशस्तिसहित कस्मीरावतार श्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनद्वंदअम्बावलोकननाशाम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामहठ० श्रीसोमस्वापितृ ठ० श्रीआशाराज-

॥ (मूर्त्तित्रितय) चारुतोरणत्रय श्रीनेमिनाथदेव आत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितमुखोद्घाटनक स्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्त्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवविभूषित श्रीउज्जयंततीर्थे आत्मनस्तथा स्वभार्यायाः भ्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ०

॥ (राणुकुक्षिसंभूताया) महं० श्रीसीखुकायाः पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारक श्रीमहेंद्रसूरिसंताने शिष्यश्रीशांतिसूरिशिष्य श्रीआणंदसूरिश्रीअमरसूरिपदे भट्टारक श्रीहरिभद्रसूरिपट्टालंकरण श्रीविजयसेनसूरिप्रतिष्ठित श्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोऽयमभिनवः समंड-

॥ (पः श्रीसम्मेतमहा) तीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ चेतः किं कलिकाल सालसमहो किं मोहनो हस्यते तृष्णे कृष्णमुखासि किं कथय किं विघ्नौघ मोघो भवान् । ब्रूमः किंनु सखे न खेलसि किमप्यस्माकमुज्जृंभितं सैन्ये यत् किल वस्तुपालकृतिना धर्म्मस्य सर्वार्थितं ॥ १ ॥ इयं विधु बंधवः सिद्धमार्थिनः ज्ञात्र-

॥ [वीतकं] - - - - - पश्यंति वर्ण्यतां किमयं मया ॥२॥ वैरं विभूतिभारस्योः प्रभुत्वप्रणिपातयोः । तेजस्विताप्रशमयोः शमितं येन मंत्रिणा ॥३॥ दीपः स्फूर्जति सज्जकज्जलमलः स्नेहं मुहुः संहरन्निर्दुर्भडलवृत्तखंडनपरः प्रद्वेष्टि मित्रोदयं ॥ शूरः क्रूरकरः परस्य सहते तेजो न तेजस्विनस्तत्के न प्रतिमं व्र-

॥ - - - - - वस्तुपालाभिधं ॥ ४ ॥ आयाताः क्वति नैव यांति कति नो यास्यंति नो वा कति स्थानस्थाननिवासिनो भवपथे पांथीभवंतो जनाः । अस्मिन् विस्मयनीयबुद्धिजलधिर्विश्वस्य दस्यून्करे कुर्वन्पुण्यनिधिर्धिनोति वसुधां श्रीवस्तुपालः परं ॥ ५ ॥ दध्रेऽस्य वीरधवलक्षितिपरस्य राज्यभारे धुरंधरधुरां

॥ - - - श्रीतेजपालसचिवे दधति स्वबंधभारोद्धुतावविधुरैकधुरीणभावं ॥ ६ ॥ इह तेजपालसचिवो विमलितविमलाचलेंद्रममृतभूतं । कृत्वानुपमसरोवरममरगणं प्रीणयांचक्रे ॥ ७ ॥ एते श्रीमलधारिश्रीनरचंद्रसूरीणां ॥ इह वालिगसुतसहजिगपुत्रानकतनुजवाजडतनूजः । अलि-

॥ [खदिमां कायस्थस्तं] भपुरीयधुवो जयतसिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्कीर्णा पुरुषोत्तमेनेयं ॥ ९ ॥ श्रीनेमेस्त्रिजगादित्यादि ॥ १० ॥ महामात्य-श्री वस्तुपालस्य प्रशस्तिरियं ॥ छ ॥ ६०३ ॥

॥ महामात्यश्रीवस्तुपालभार्या महं० श्रीसोखुकाया धर्मस्थानमिदं ॥ छ ॥

Translation.

[Some words wanting in the beginning.]

May that Jina, who is a moon to the milky ocean [in the shape] of the family of Yadûs, at whose lotus-like feet the prosperous and matchless Ujjayanta falls, and whose brightness is great and spreading [in all quarters], and who bears on his head the sovereignty of all the princes of the world, shining brilliantly by his blue parasol [protect us ?]. (1)

The description of the descent, deeds, &c., is the same as that given in the above inscription.

Oh mind, why are you idle in this age of *Kali?* Delusion, why don't you laugh ? Desire, why are you black-faced ? Tell us, oh collection of obstacles, why you are in a position to be rejoiced at ? Friend, what should we say ? Nothing fostered by us takes its proper effect, since a great advance has been made in religion and virtue amongst the people [lit., army] by this clever and prosperous Vastupâla. (1)

Whom all his kinsmen look upon as the moon incarnate, and the beggars regard him as [some words wanting]. Why should I extol him ?. (2)

By which minister the natural antipathy between speech and dumbness, between authority and submission, between tranquillity and haughtiness, has been completely destroyed. (3)

A light which accumulates the dirt (also sin) of collyrium, shines frequently sucking oil (also affection) ; the moon, engaged in cutting short her own disc, hates the rise of the sun. A brave man always given to cruelty cannot bear the brilliant power of another warrior. With whom should I compare the minister Vastupâla ? [some words wanting] (4).

Men, residents of various places, have come, are coming, and will come, like travellers walking the path of the *world ;* but on that way this Vastupâla, an ocean of talents uprooting robbers by one hand and accumulating a heap of merit, pleases alone the whole earth (5).

[Vastupâla] bore [on his shoulders] the most important part of the yoke [of ministership ?] in the kingdom of Viradhavala, the protector of the earth [some words wanting] ; while the prosperous minister Tejapâla was an indefatigable companion in bearing the yoke held by his own brother [Vastupâla]. (6)

The minister Tejapâla, having made a lake, which was full of nectar-like water, and which excelled the lord of mountains in placidity, propitiated the whole assembly of immortals. (7)

Out of the learned men, the prosperous Laladhâri and the illustrious Nâga-chandra, &c. [a word unintelligible], Jayantasinha'a Kâyastha surnamed Dhruva, resident of Stambhapura, and the son of Vâjada, who was the son of Âtaka, who was the son of Sahajiga, who was the son of Vâliga, wrote this panegyric. (8)

This [panegyric] was engraved by *Purushottama*, the son of Bakulasarmi and the grandson of Somadeva, the best of artists [some words unintelligible].

This is the panegyric of the great minister Vastupâla.

This religious house is [built in honour of] Sokhuka, the respected and prosperous wife of the great minister Vastupâla.

No. 18.—Inscription on the Temple of Vastupala Tejapala—over the north entrance.

नमः श्रीनेमिनाथदेवाय ॥ तीर्थेशाः प्रणतेंद्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालजलप्रवाहलहरिप्रक्षालितांहिद्वयाः ॥ ते वः केवलमूर्त्तयः कवलितारिष्टां विशिष्टाममी तामष्टापदशैलमौलिमणयो विश्राणयंतु श्रियं ॥ १ ॥ स्वस्ति श्रीविक्रमसंवत् १२८८ वर्षे फागुण

॥ शुदि १० बुधे श्रीमदणहिलपुरवास्तव्यप्राग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगजठ० श्रीसोमतनुजठ० श्रीआशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्य महंश्रीतेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजे

॥ महं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमाने महंश्रीजयतसिंहे सं ७९ वर्षपूर्वं स्तंभतीर्थवेलाकूलमुद्राव्यापारं व्याप्टण्वति साति सं ७७वर्षे श्रीशत्रुंजयेज्जयंतप्रभृतिमहातीर्थयात्रात्सवप्रभावाविर्भूत श्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येन चौलुक्यकुलनभस्तलप्रकाशनैक-

॥ मार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराज श्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीआरदाप्रतिपन्नापत्येन महामात्यश्रीवस्तुपालेन तथा अनुजेन सं ७६ वर्षपूर्वं गूर्ज्जरमंडले धवलक्कप्रमुख नगरेषु मुद्राव्यापारान् व्याप्टण्वता महं० श्रीतेजःपालेन च श्री-

॥ शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्रीमदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषु तथा अन्यसमस्तस्थानेष्वपि कोटिशो धर्म्मस्थानानि प्रभूतजीर्णोद्धाराश्च कारिताः ॥ तथा सच्चिवेश्वरश्रीवस्तुपालेन इह स्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थावतार-

॥ तारश्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमहावीरदेवप्रशस्तिसहितकस्मीरावतारश्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाद्याम्बप्रद्युम्नशिखरेषु श्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढानि-

॥ जपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्त्तित्रितयतोरणत्रयश्रीनेमिनाथदेव आत्मीयपूर्वजाभ्रजानुजपुत्रादिमूर्त्तिसमन्वितमुखोद्घाटनकस्तंभश्रीसम्मेतावतारमहातीर्थप्रभृति अनेककीर्त्तनपरंपरा-विराजिते श्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थे आ-

मनस्तया स्वभार्यायाः प्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याः ठ० राणुकाक्षिसंभूताया महं श्रीसोखुकायाः पुण्याभिवृद्धये श्रीनागेंद्रगच्छे भट्टारकश्रीमहेंद्रसूरिसंताने शिष्य श्रीशांतिसूरिशिष्य श्रीआणंदसूरिश्री-अमरसूरिपदे भट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठि-॥ श्रीमदादिजिनराजश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोऽयमभिनवः समंडपः श्रीअष्टापदमहातीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ स्वस्ति श्रीवलये नमोस्तु नितरां कर्णाय दाने ययोरस्पष्टेपि दृशां यशः कियदिदं वंद्यास्तदेताः प्रजाः । दृष्टे संप्रति वस्तुपालसचिवत्यागे करि-॥ यति ताः कीर्त्ति कांचन या पुनः स्फुटमियं विश्वेपि नो मास्यति ॥ १ ॥ कोटीरैः कटकांगुलीयातिलकैः केयूरहारादिभिः कौशेयैश्च विभूष्यमाणवपुषो यत्पाणिविश्राणितैः । विद्वांसो गृहमागताः प्रणयिनीप्रत्यभिज्ञाभृतस्तैस्तैः स्वं शपथैः कथंकथमिव प्रत्याययांचक्रिरे ॥ २ ॥ न्यासं व्यातनुतां विरोचनसुतः कवित्वश्रियं भासव्यासपुरःसराः पृथुरघुप्रायाश्च वीरव्रतं । प्रज्ञां नाकिपतार्किणीगुरुरपि श्रीवस्तुपालधुवं जानीमो न विवेकमेकमकृतोत्सेकं तु कौतस्कुतं ॥ ३ ॥ वास्तवं वस्तुपालस्य वेत्ति कश्चरितादृतं । यस्य दानमविश्रांतमर्थिष्वपि रिपुष्वपि ॥ ४ ॥ स्तोतव्यः खलु वस्तुपालसचिवः कैर्नाम [वाडवैभवैर्यस्य] रागविधिर्विधूय विविधां दारिद्र्यमुद्रां हठात् ॥ विश्वेऽस्मिन्नखिलेप्यसूत्रयदसावर्थीति दातेति च द्वौ शब्दावभिधेयवस्तुविरहव्याहन्यमानस्थिती ॥ ५ ॥ आद्येनाप्यपवर्जनेन जनितार्थित्वप्रमाथात्पुनः स्तोकं दत्तामिति क्रमांतरगतान्याह्वाययन्नर्थिनः । पूर्वस्मादृणसंख्ययापि गुणितं य [स्तेष्वनार्तिषु द्रव्यं] ॥ दातुमुदस्तहस्तकमलस्यौ चिरं दुस्थितः ॥ ६ ॥ विश्वेस्मिन् किल पंकपंकिलतले प्रस्थानवीथीं विनासीदन्नेष पदेपदे न पुरतो गंतेति संचिंतयन् ॥ धर्म्यस्थानशतच्छलेन विदधे धर्मस्य वर्षीयसः संचाराय शिलाकलापपदवीं श्रीवस्तुपालः स्फुटं ॥ ७ ॥ अंभोजेषु मरालमंडलरुचो डिंडीरपिंडत्विषः [क्षारे] ॥ षु पयोधिरोधसि लुठल्लिक्तमुक्ताश्रियः । ज्योत्स्नाभाः कुमुदाकरेषु सदनोद्यानेषु पुष्पोल्बणाः स्फूर्त्तिं कामिव वस्तुपालकृतिनः कुर्वंति नो कीर्तयः॥ ८ ॥ देव स्वर्नाथ कष्टं नु क इव भवान्नंदनोद्यानपाल खेदस्तत्कोद्य केनाप्यहोह हतहतः काननात्कल्पवृक्षा हुंमावादीस्तदेतत्किमीप-॥ करुणया मानवानां मयैव प्रीत्यादिष्टोयमुर्व्यास्तिलकयति तलं वस्तुपालच्छलेन ॥ ९ ॥ श्रीमंत्री — श्वरवस्तुपालयशसामुच्चावचैर्वीचिभिः सर्वस्मिन्नपि लंभिते धवलतां कल्लोलिनीमंडले ॥ गंगेवेयमिति प्रतीतिविकलास्तांप्यंति कामं भुवि भ्राम्यंतस्त — — — मंदितमुदो मंदाकिनीयात्रिकाः ॥ १० व ॥ ॥ त्कं निर्वासनाज्ञानपथगतं यस्य दारिद्र्यदस्यूद्भटैः पीयूषवृष्टिःप्रणयिषु परितः पेतुषी सप्रसादं । प्रेमालापस्तु कोपि स्फुरदसमपरब्रह्मसंवादवेदी नेदीयान्वस्तुपालःस खलु यदि तदा को न भाग्यैकभूमिः ॥ ११ ॥ साक्षाद् ब्रह्मपरं [धराजनमिवश्रेयोविवर्त्तेसतांतेजःपालइतिप्रसिद्धमहितातनुस्थानु] ॥ जन्मा जयी ॥ योधत्ते न दशां कदापि कलितावद्यामविद्यामयी यत्नोपास्य परिस्पृशंति कृतिमः सद्यः परां निर्वृतिं ॥ १२ ॥ आकृष्टेः कमलाकुलस्य कुदशारंभस्य संस्तंभनं वैश्यत्वं जगदाशयस्य यशसामाशांतनिर्वासनं॥ मोहः शत्रुपराक्रमस्य मृतिरप्यन्यायदस्योरिति स्वैर [पद्रिवकर्मतिर्मितमयामंत्रास्य] ॥ मंत्रीशितुः ॥१३ ॥ एते मलधारिश्रीनरेंद्रसूरीणां॥ स्तंभतीर्थेत्र कायस्थवंशे वाजडनंदनः । प्रशस्तिमेतां लिखज्जैत्रसिंहध्रुवः सुधीः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण । वकुलस्वामिसुतेनोत्कीर्णा पुरुषोत्तमेनेयं २ ॥ श्रीवस्तुपालप्रभोः प्रशस्ति [रियविष्पन्ना ॥ मंगलमहाश्रीः ॥ छ ॥]

No. 18.—Vastupala Tejapalas Temple—over the north entrance.

Salutation to the god Neminâtha. May the Buddhistic doctors, whose feet are washed with the waves of the flowing water in the shape of a mass of lustre bursting out of the edges of the crowns [resting] on the heads of Indrâ and other gods bending down for salutation; and may, oh Ashtâpada mountain, the jewels on your top, which are, as it were, your own images, and which suck up all sorts of evils, increase prosperity (?). (1)

The description of the descent, &c., is the same as that given in the above inscription.

A bow to the prosperous Bali and Karna, the fame of whose charity is so very great, even though it was not seen by the people with their own eyes. What an inestimable fame will these worthy people spread in the case of the great minister Vastupâla when they now witness his charity with their own eyes! This fame of his cannot at present be contained in this world. (1)

The learned who came to his house, and had their bodies adorned with crowns, bracelets, best rings (?), wristlets, and necklaces given with his own hands, were with great difficulty allowed to return home (?) [such was his hospitality]. [While returning] they were not recognized by their friends on the different roads [a word unintelligible]. (2)

Let the son of the sun (Karna) be known for his charity [a word unintelligible]; let Bhâsa, Vyâsa, and others show to advantage the beauty of poetry; let Prithu and Raghu and others be known for their vow as warriors; let Brihaspati the preceptor of all the hosts in heaven, possess excellent knowledge; still we cannot plainly discern in what [of all of these] the prosperous Vastupâla did not show his proficiency (?) (3)

Who can, in reality, know the wonderful life of Vastupâla, whose charity was extended to all beggars, even to his enemies. (4)

By what beautiful expressions of language can the great minister Vastupâl be praised? He, whose charity having destroyed the various forms of poverty joined together in this world, as if in one string, the two words *Artha* (wealth) and *Atidâna* (अतिदान great charity), the usual position of which is not confined to one place on account of the separation of those things which they signify. (5)

He called back even those beggars who, though their requests had been fulfilled at first by his charity, came back one by one complaining that sufficient money was not given them; was not uneasy at heart, but had his lotus-like hand raised up in order to give them, thus returned (?), an amount of money got by multiplying the first sum any number of times (?). (6)

Thinking that piety (religion) walks without a way on this earth, which is rendered muddy by the mud-like sin, and that, consequently, it makes no progress in its journey at every step, this Vastupâla prepared, in the shape of hundreds of religious houses, a paved foot-path for the piety of old to walk through. (7)

The glories of the fame of the clever minister Vastupâla manifest themselves to us everywhere in a way beyond expression (?)—amongst lotuses like the colour of a number of swans, in lakes like the whiteness of a mass of foam, on the shore of the ocean like transparent pearls wallowing out, amongst a collection of Kumuda lotuses like the moonlight, and in house-gardens like the colour of flowers. (8)

Oh God, the lord of heavens, how do you look after the Nandana gardens ? (Indrâ's gardens). What uneasiness have you to-day ? What, some one has taken away the *kalpa* plant from your forest. Do not speak anything about that. Ordered by myself [chief god] to go down to the earth out of compassion for men, that kalpa plant shines prominently there in the shape of Vastupâla. (9)

All the rivers on this earth having been rendered white by the swelling waves of the fame of the prosperous and great minister Vastupâla, the pilgrims of the heavenly Ganges, overpowered with the belief that these are nothing but the heavenly Ganges, wander throughout the world suffering pain and lessening their joy through the emaciation of their own bodies. (10)

What person will not be prosperous and blessed if Vastupâla be near him ? He whose face, if it comes under the range of the sight of the robber (?) Poverty is a command for banishment (?) [not properly understood]; whose sight fell calmly on his friends like a shower of nectar ; whose conversation was expressive of affection; and who was skilful in holding discussions on the great and incomparable *Brahma* (the essence of the universe). (11)

There is his illustrious younger brother Tejaspâla whose greatness is well known, who is the great *Brahma* in its bodily form come down to the earth ; who is never in a state which is produced either by knowledge or ignorance (?) [not well understood], but those who serve him sincerely at once attain to highest felicity. (12)

The ways of policy of this lord of ministers are such as produce awe (?) on account of the following actions. [Some words unintelligible]—relieving one who is pressed by the goddess of wealth; putting a stop to any bad condition in life; subjection of the whole world; sending of his fame to the ends of all quarters; putting down the valour of his enemies and the slaughter of the great robber Injustice. (13)

Out of the learned men, Maladhâri [a word unintelligible] and Narendrasûri

&c., the talented Jayantsinha, the son of Vâjada in the Kâyastha family residing in Stambha-Tirtha, wrote this panegyric. (1)

This was engraved by Purushottama, the son of Bakulasvâmi, and the grand-son of *omadeva*, the best of artists [some words unintelligible].

This panegyric of the prosperous Vastupâla has been completed. May it end in good!

No. 20.—Vastupala Te.apala's Temple—north side.

A bow to the Omniscient! [The first stanza is wholly wanting].

The description of the descent deeds, &c. is the same as that given in the Inscription 16, sent in, from "In the year 1288 to Prágvâta"

How can that Vastupâla, who bears on his shoulders the yoke of the religion of the illustrious lord of Jinâs, be not an object of praise; he who appears to be a moving junction with the flowing stream in the shape of Sâradâ [the goddess of speech], good deeds, fame, politics, &c. (?) (1)

Although possessed of the following seven things, viz. lordly power, prowess, learning, worldly wisdom, wealth, giving [inclination to give], and thoughtfulness, he was never influenced by any bad passion. [Here is a pun on the word *Vikára* विकार ?] (2)

May the son of Vastupâla be always [some words unintelligible]. These two [the son and the father] who are devoted to religion and its external rites are indescribable in their actions (?) (3)

The poem of any man whatever cannot but give pleasure to his heart. We only see this fair conduct of Vastupâla in its true form (?) (4)

His fort, which is like heavenly mountain, was occupied by trees resembling the kalpa plants [of heaven]. It did not stand within the range of sight, but that *Chintámani-like* fort was hidden under the waters of the ocean. How can that Vastupâla, who stands the foremost of all in charity, be not meritorious and sanctified in this period? [A line wanting.] (5)

How can this great minister Vastupâla, bearing on his shoulders the great yoke of religion, be not an object of immense praise! Tejapâla again, who is white by his [a word unintelligible], and whose mind is given up to the performance of religious rites, bears the same burden as a companion of Vastupâla (?) (6)

While this prosperous Vastupâla, who is like a cloud of nectar, lives here for the protection of the world, the earth brings forth showers by means of new clouds day and night [the latter half is unintelligible]. (7)

The goddess of wealth is volatile on account of her being accustomed to

81793

constant rolling by means of the churning mountain [Mandâra]; the love of the fawn-eyed ones is inconstant simply through the twisting of their bee-like eyebrows [a word or two unintelligible]. This life again is unpleasant on account of its unsteadiness consequent on its great attachment to the breathing wind; but religion alone is fixed and permanent, I think, by means of this Vastupâla. (8)

Who can describe the true life of Tejapâla and Vishnu? He, the best-necked one, lived here to give protection to the three worlds. (9)

There was the lawful wife of Vastupâla, named Lalitâ Devî. She bore him a son named Jayantasinha who was possessed of all good qualities. (10)

[This stanza is unconnected and unintelligible.]

Out of the learned men, Maladhâri and the illustrious *Sarachandra*, &c., the talented Jaitrasinha, born in the family of Kâyasthâs,* and the son of Vâjada, wrote this panegyric. (1)

This [panegyric] was engraved with great efforts by the talented and leading (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of the prosperous Vastupâla remain safe for ever through the grace of Ambâ and the great Nemi, the lord of the three worlds! May good attend!

No. 21.—Vastupala Tejapala's Temple—south door.

A bow to the prosperous and omniscient God? May the Jinâs [Tîrthapâs] who have got together (?) the jewels in the crowns on the heads of mountains whose fame shines everywhere through the destruction of the pride of the smiling god of love, whose wealth is as great as the ramparts of the *Śivapura*, and who possess the ocean of shining jewels in the shape of *Samvit*, &c. (Brahma?) living with eternity be the cause of your welfare every moment. (1)

The description of the descent, &c., is the same as given above.

In the town of Stambha-Tîrtha the ocean was dried up by the enemies [of Vastupâla] enraged with anger, by means of the dust of the earth, which was trampled down by the horses in their armies, but the same ocean was filled up by them with a number of rivers in the shape of sweat-waters, when their bodies were heated by the rays of the scorching sun in the shape of the prosperous Vastupâla. (2)

How can that Vastupâla who bore on his shoulders with ease the great burden of the chariot [in the shape] of the kingdom with his equally clever

* In Stambha-Tîrtha.

brother as his companion, the burden which was formerly held up by the warlike king Virdhavala during his [Vastupâla's] pilgrimages in all quarters, be not worthy of praise? The son of As'varaga, indeed, was ill-behaved. (3)

His brother, whose name was *Lavanyánga*, and whose face was like the light of the moon fully shining at the end of the night, was literally true in his name on account of his great mass of brilliancy. I think he must have been the god of love in his bodily form, taken away by the heavenly damsels just when he was about to fall a victim to the great anger of S'iva. (4)

His other brother was the prosperous Malladeva, who was devoted to the foot which possessed the power of giving a happy state [in the next world], who rose to pre-eminence on account of his being the cause of great sacrifices, and who, playing away his time with his pure mind and living somewhere, appeared in this muddy [sinful] world like a royal swan whose wings are pure, who, being the conveyance of the Creator, enjoys a high position, and who plays away his time in the lake *Mánása*. (5)

The prosperous Vastupâla, who is clever and attractive by his knowledge, and whose talents are rare, is the youngest brother of the above one [some words unintelligible]; he who was like a bee in the interior of the lotus of his knowledge, who bore resemblance to the deer on his moon of fame, and who was like *S'auri* in the milky ocean of his greatness (?). (6)

The moon, a drop of water, the celestial river [the Ganges] a mass of foam, the lord of light [the sun], a piece of coral, the lord marked with the sign *S'rivatsa* [Vishnu], Kailâsa the elephant of the gods, the god S'iva, the Himalayas, a collection of pearls, and soft sands in the milky ocean, are all these [the manifestations of] his fame. (7)

Tejapâla, who enjoys the greatness of Lakshmî by tasting the sweets of her big breasts which are placed on the palms of his hands, and who fills the southern direction with floods of wealth, prospers [the latter half of this stanza is unintelligible]. (8)

There was once on this world *Punyasinha* who was known by his fame, and who was the sacred son of Malladeva. Here shines Jaitrasinha, the son of prosperous Vastupâla. Here again prospers Lavanyasinha, the son of Tejapâla. Religion (Dharma), though it had one foot only in this age of Kali [to stand upon] became four-footed on account of these three. (9)

Out of the learned men, the prosperous *Nagendragachchhebhattáraka*, the worthy *Uttrishabha*, &c., the talented Jaitrasinha, surnamed Dhruva, the son of Vâjada born in the family of Káyasthas in Stambha-Tîrtha, wrote this panegyric. (1)

This was engraved with great efforts by the talented and leading (?) Kumârsinha, the son of Vâhada. (2)

May this panegyric of the family of Vastupâla remain safe for ever through the grace of Ambâ, and of the great Nemi, the lord of the three worlds. (3)

Here has been accomplished the panegyric of the lord Vastupâla. May good attend!

This is the same as that given in the above inscription. May the illustrious Vastupâla be prosperous, long-lived, and a residence of all auspiciousness; he who excelled the ministers of Indrâ in politics, and who sufficiently adorned this earth with palaces touching the skies, with lakes as deep as the bottom of the lower regions, with white-washed and white-canopied houses, and with dark pleasure groves. (1)

Oh Vastupâla, having heard of the course of your life, which was told to you by *Bali*, from Nârada, a pilgrim in the three worlds, I am quite pleased with you. May you rejoice long! Pressed by requests, you show no anger towards beggars; you do not give too little, nor do you think very highly of your own praises [by others]. What more should be said than that you are not infatuated by the intoxicating influence of riches. (2)

We think the lord of gods has come down to the earth under the name of *S'ri Vira* (this warrior) to tear off the forces of his enemies. For here lives [Indrâ] a being of heavenly race under the name of Vastupâla, while near him is the preceptor of gods [Brihaspati] under the name of Tejapâla. (3).

Oh minister of *Chalukya* kings, there is nowhere a person who is equal to you in generosity, bravery, and sweet-talking. My mind is distracted in measuring [lit., knowing] your fame, for it has gone to every house, every town, and every direction in the world. (4)

Those three ages, a creation made for the *good*, have gone somewhere. Alas! now has come the age of Kali in which the good suffer; a man of good character is scarce found, and in which the wicked prosper.

Therefore, oh Vastupâla, an opportunity has been given to you by S'iva, who is desirous of dispelling the distresses of all the people in the world. Do whatever your honour likes to do [to secure that end]. (5)

Oh Vastupâla, who, having trodden this earth (?), have not gone to the dreary [lit., forest-like] mansion of *Yama* (?) [the god of the lower world]. But you alone are easy at heart in entering it; while the other people, pressed with hunger, run in all quarters. (6)

Oh *King Boar*, cause your grand-son to hold up the earth, and the sun to shine every day. Oh cloud pour down in time; oh Vastupâla protect [this earth] by your charity, since this burden has been placed upon you by the Creator. (7)

Oh prosperous Vastupâla, the eight forms of S'iva are evidently manifest in you; for, by whom are you not called a soul of the world? This your fame, the

wind? Your mouth, a lotus? Your friendship, a firm thing? Your name, a very sweet thing? Your tranquillity, a destroyer of darkness (ignorance)? Your hand, a nectar-giver? And your body, a residence brilliancy? (8)

Though the Vedic learning do nowhere receive the proper respect; though nobody listens to the words in *Smriti*; though kings be very illiberal at their own palaces, and their own expenditure be very great, still no sort of anxiety enters my breast as long as there is Vastupâla. (9)

Oh prosperous Vastupâla, you never listen to the words of the wicked; you show no anger, and are not greedy after what you are not entitled to. Therefore, though dwelling on the surface of this globe, you look down upon *Kali* [the spirit of wickedness]. (10)

Oh Vastupâla, how did the fame of you, who know all things, go to all the quarters of the world? (Also distract all.) Generally a child inherits the qualities of its parents. (11)

It can be called a little pride on the part of *Bali* and the wish-fulfilling plant; for the prosperous Vastupâla alone sprinkles this earth with the nectar of charity. (12)

Amongst the elephants in the shape of the servants of kings, the prosperous Vastupâla alone is well-behaved, for the intoxicating influence of the flow of his unlimited charity (also दान Dâna = rut-water) is not perceived anywhere. (13)

Amongst many elephants the gods obtained only one elephant in the shape of the moon out of the ocean. But, oh wise Vastupâla, single as you were, you were put in possession of many. (14)

First of all, this minister delighted his master by [bringing in] showers of wealth; then by horses; and now he, an abode of meritorious deeds, pleases him by maddened elephants (?). (15)

Oh prosperous Vastupâla, you really have sounded the bottomless depth of the ocean, for bringing all the elephants from it you have kept them before the door of your lord. (16)

Jayantasinha, surnamed (?) Dhruva, a resident of Stambhapura, the son of Vâjada, who was the son of Ânaka, who was the son of Sahajiga, who was the son of Vâliga, and a preceptor of Gurjares'vara and the Thâkura Somes'vare Devâ (?), wrote this panegyric [a word unintelligible]. (1)

This [panegyric] was engraved by Purushottam, the son of Bakulasvâmi, and the grand-son of Somadeva, the best of artists [some words unintelligible]. (2)

This panegyric of the prosperous and great minister Vastupâla is completed. May good attend! May this panegyric of the family of Vastupâla remain safe through the grace of Ambâ and the prosperous Nemi, the lord of the three worlds.

This religious house is in honour of the respectable and prosperous Sankhuka, the wife of the great minister Vastupâla. May it end in good!

No. 22.

In the year 1338 of Vikrama, in the month of Jyeshtha, bright fortnight, 8th day, Wednesday, 300 nechakâs (?) were made [a word unintelligible] in the splendid holy place Ujjayanta for the welfare of Mûnasirî, wife of the great Shthanasinha, son of Jisadhara, of the family of Prâgvaya, and residing in S'rayabânâ, and for the daily worship 3,050 [were given].

In the year 1335 of Vikrama, in the month of Vaisâkha, bright fortnight, 8th day, Thursday, one of the family of the prosperous Mâlâs.....for the daily worship of the god Neminâtha .....[did] in the holy place Ujjayanta.

No. 23.

In the year 1333 of Vikrama, in the month of Jyeshtha, dark fortnight, 14th day, Tuesday, 200 [coins] were given for the daily worship of the great god Neminâtha in the holy place Ujjayanta, by Haripâla, ... son of the S'reshthisapâla, and resident of Nehchâpurî at the advice of the great learned preceptor Jinaprabodha, to secure his own good and that of his mother ..... Harilâ. With these [coins] the god should be worshipped every day by 2,000 flowers.

[The last two lines broken, and consequently unintelligible.]

No. 24.

There flourished the prosperous and learned man Dhanes'vara. His pupil (?) Tisilabhadra [sported] on his lotus-like feet like a bee.....His pupil (?) again, the prosperous Bhadrasûri, did on the splendid and awful mountain Raivataka in which there is the temple of Nemi with a splendid pavilion..... [the next two lines are unintelligible].

No. 25.

[The whole is unintelligible.]

A pupil falls at the lotus-like foot of his preceptor.

No. 26.

In the year 1215 of Vikrama in the month of Chaitra, bright fortnight, 8th day, Sunday, the Thâkura Sâvadeva [the son of (?)], the learned (?) Thâkura Jasahada, completed out of regard for the Thâkura Sâlavâhana, shrines for all the gods (?) in the world [two words unintelligible here] in the holy place by name Jayanta. In the same year the Thâkura Rurabda constructed a seral called Vagajari about it, and built a small temple of the prosperous Ambika who presides over the actions of men.....[some words unintelligible].

No. 27.

A bow to the Omniscient (?). In the year 1485 of Vikrama, in the month of Kârtika, bright fortnight, fifth day, Wednesday, Chandangahi, the wife of the Thâkura Shetasinha, born from the womb of Mohanâ Bai, the daughter of Bhîmâ, who was the wife of Bhîmâsinha [the son of (?)], the Thâkura Mâlâ [the son or daughter of], the Thâkura Bhîmasinha [the son of (?)], the Thâkura Mâpta, who was the son of.....Râ, who was the son of Vis'hâlâ, [the son or daughter of (?)], the Thâkura Kadruyadatada [the son or the daughter of (?)], the Thâkura Sûrâta, who was the son of the talented Thâkura Adâprayâ (?) born in the family of Dilîpa and of Sunamada Gotra, falls at the feet of Nemi-Nâtha [some words unintelligible here] at Ginâr. May it be well!

No. 28.

In the year 1692 of Vikrama [two words unintelligible] the five heroes, the prosperous Harshkîrti, Padakîrti, Bhuvanakîrti, the Brhmacharin Amarsibhâna, and Managi [some few words unintelligible] may their pilgrimage to Nemi in Jaiyanta bear fruit!

No. 29.

* Ratadeva * the great emperor Jayasinghadeva * by Vijayavâta * by what remedy * the best of the family of Yâdavâs *

The feet of Neminâtha * the great Tîrthankara * the Thakura Kîkacha, the Thakura Vâtâ.

No. 30.

In the year 1222 of Vikrama, the prosperous and powerful Âvâka, the son of the respected [Mî]rânigâ, belonging to the family of the Mâlâs, constructed the paved foot-path.

No. 31.

In the year 58 of Vikrama, in the month of Chaitra, dark fortnight, second day, Monday, the image of Pamanachanda, a pupil of Nemichanda [was set up (?)] in Dhârângaga (?).

No. 32.

In the year 1881 of Vikrama, in the year 1746 of S'aka, in the month of Vaisâ'kha, bright fortnight, 7th day, Monday, the illustrious Hansarâja made the entry of Gavashaibava (?) to the holy place Girnâra.

[The last line unintelligible.]

No. 33.

In the year 1683 of Vikrama in the month of Kartika, dark fortnight, 6th day, Monday, the prosperous Singhaji Meghaji belonging to the family of the

prosperous Mâlâs [some words unintelligible] undertook the work of repairing the eastern side of the holy place at Girnâr.

No. 35.

In the year 1350 of Vikrama, in the month of Vais'âkha, bright fortnight, 5th day, Friday, Sâhuvasahajûmâ, son of Sahuvanadâ, of the family of Pallivâla.

[The rest is unconnected.]

No. 40.

Salutation to the prosperous preceptors. There was the prosperous Attalaga, resident of the splendid Munarâ Bandara, in the victorious reign of the prosperous Desalagi. In the year 1797 of Vikrama, in the month of Mârgasîrs'ha dark fortnight, 10th day, Monday, the sage Harashâjî went to the gods [a word unintelligible] [left this world].

The sage Karamsîji, pupil of the sage Harashâjî, pupil of the sage Râdhâji, pupil of the sage Jîvajî, the great preceptor, made this Pâdukâ.

In the year 1801 of Vikrama, in the month of Kârtika, bright fortnight, 15th day, Thursday, the Pâdukâ of the sage Harashâji 108 was set up.

Salutation to the good preceptors. May good attend!

No. 43.

In the year 1330 of Vikrama, in the month of Âshâdha, bright fortnight, Devakalyâna, the victorious king of kings in Pâttaka [some words unintelligible].

No. 44.

In the year 1659 of Vikrama, in the month of Vais'akha, bright fortnight, 5th day, the fixing of the images, after repairing the decayed monastery was made (?) at the advice of the prosperous Khengâra, the king of kings and ruler of the countries of Kuchh, Vâgoda, Pânchâlâyanaka, and of the prosperous Pattalankara (?), the prosperous Bhâramalla, Tapâgachha, the great king of kings, the king.....Bhattâraka (?), the learned and prosperous Vyayasma, his follower the prosperous and learned Vijayadeva [a word unintelligible], and of the prosperous Videkaharshaganin (?) in the prosperous Bhadres'vara on a holy piece of ground..... [the last three lines are unintelligible].

No. 45.

In the year 1434 of Vikrama, in the month of Vais'âkha, bright fortnight, 15th day, Sunday, the lord of the Mâlâs in the village Bhadres'vara ..... built a temple. [The last stanza may be thus translated; the remaining portion, being broken, is unintelligible] 'Many kings, like Sagara and others, have enjoyed the earth. Whoever has land, reaps the fruit of it. He who deprives another of his land given to him by himself or others, becomes a small insect in Naraka (Hell), and suffers there with all his kinsmen.'

No. 46.

There exists the truth of Ranachhodaji; may prosperity, success, good and auspiciousness attend! In the year 1815 of Vikrama, in the year 1680 of S'áka, in the month of Mâgha, bright fortnight, 5th day, Tuesday, a Bhâtya..... the son of Gopâ [some words unintelligible] built a kund [some words unintelligible] in Kuchh [a few words unintelligible] in the village Bhadres'vara.

No. 47.

In the year 1235 of Vikrama [two or three words unintelligible] the pillar of Sobhaki was made by Chatika with her own money.

No. 48.

The same as that of No. 47.

No. 49.

In the year 1223 of Vikrama, in the month of Vais'ákha, bright fortnight, 2nd day, Sunday, Jasachanda as well as.....built [this column] in the village Bhadres'vara.

No. 50.

In the year 1339 of Vikrama, in the month of Mâgha, bright fortnight, 5th day, Monday [some one] died.....in catching the robbers on the pilgrimage .....

[Being broken, unintelligible].

No. 51.

In the year 1319 of Vikrama, in the month of Mâgha, dark fortnight,... [broken].....this was formed.

No. 52.

In the year 1214 of Vikrama

No. 53.

In the year 1134 of Vikrama, in the month of Mâgha, bright fortnight, 8th day.....

No. 54.

In the year 1295 of Vikrama.

No. 55.

There is the truth of Ranachhodaji. In the year 1815 of Vikrama the kund was finished; in the month of Mâgha, bright fortnight, 5th day, the Gopa kund was built. [The last line unintelligible.]

No. 56.

In the auspicious year 1195 of Vikrama, in the month of Ashâdha, bright fortnight, 15th day, Sunday; on this day in the said year, month, and fortnight, while there lived the king Vyayarâja, whose prosperity, prowess, and strength were not checked by Tribhuvanamanda, lord of Madanahila and Pâttaka, and the most illustrious prince of princes, looking graceful in the midst of a row of kings; by Trailokyamalla, lord of Avanti, conqueror of the emperor Varsharaka, and the ruler of the whole world; and by the prosperous Jayasinghadeva, and while the ministers, the prosperous Dâranaka and S'rikarana, servants at his lotus-like feet were doing [अमात्या विंता unintelligible]. At this period here the prosperous Kumarpâla, the son of Prasappâla, built new temple of the prosperous Udaleśvara, and Kumârapâlesvara, for the sake of getting children. [From मंडले..... गौडी० and from उदीजाया ..... to the end, unintelligible.]

No. 57.

In the year 1346 of Vikrama, in the month of Ashâdha, bright fortnight, 7th day, Sunday [चावडा unintelligible] the Thakura Vanarama, the Thakura Kâtahule, [broken]...the Thakura Bhaharava.....the Thakura Lharadava, the son of Kâdhavâla; his son, the Thakura Mahipâla, ... the Thakura Ketavaha [all broken in the middle.]

No. 58.

You represent the gaudy show of the twilight ornaments of the fiery lord of Chandî [Pârvati], [the words पादन्यासभूवि unconnected]. May the sounds of bells, which cause all the quarters to tremble, protect you. (1)

Oh best of Lingarâjâs, everywhere there are lingâs made of stones, silver, gold and jewels [दशतनामृतं unintelligible]. (2) Salutation to you, oh divine Achales'vara [lit., the best of mountains]. [The epithets in this stanza are quite unconnected]. (3)

On the great mountain Abu, at the time when there was the victorious reign of Sarveswara, the great royal sage, exalter of his own family, destroyer of the pride of Cupid, skilled in pleasing [the people], a great devotee of S'iva, and a great warrior at the feet of Achales'wara; and while there was the victorious rule of Vejasinha, who was endowed with thousands of favours, to whom Brahma was manifest after great efforts, and who was a great devotee of S'iva in Chandrâvati decorated with the palaces of all kings; the young king Lenurâja, who was a light to the prosperous family of the Vapakâs, who was a wild fire to the trees of his enemies, a good preceptor to introduce the wives of his enemies into the initiatory rites of misery, a new kalpa plant in the age of Kali, and who was

devoted to the contemplation of S'iva, that Renurâja, Mokalagahilo, the son of Bapyâ, Sasyakhelâ (?), Lingâra, the brother of the Thakura Kenmora Suhara and S'ikala, the son of Dentima, constructed a large gate (उत्तोरं); [पावधां गेहिलिवमोकल unintelligible]. The foundation ceremony was performed by the grace of S'ri Achales'wara in the year 1387 of Vikrama, in the month of Mâgha, 3rd day, Friday, in the lunar mansion S'atabhishâ, the moon being on the zodiac sign, the water-bearer. May good attend! [From वाइवइ to स्वस्ती unintelligible.]

No. 59.

May good attend! May the three-eyed god (S'iva), who bears on his head the crescent of the moon, whose throat is as black as the clouds on the day of the final destruction, and who, to root out the conception as to the difference [between S'iva and Vishnu] of men destitute of the mental eyes of knowledge, gave up his own half [form] and also that of the enemy of Mura [Vishnu], and who assumed instead a form in which both are combined, protect you.

The city of Avanti, a seat of rich men, purifying all by the good conduct of the Brahims, who follow the path enjoined by the S'ruti, delighting by the perfumes of young men rendered merry by love, and protecting this world by the canopy in the shape of the kings of the solar race (?) [a word unintelligible] prospers (?). In this city there flourished a devotee, the preceptor in the hermitage of Chandikâ, who acquired learning and penitential merit in the monastery named Nâitana, who was of patient mind, the glory of the family of *Chapala*, the follower of the path of Nirvâna [absolution], who possessed brilliancy, and who was always devoted to the worship of the lord of Chandî [Pârvatî] with a concentrated mind. (3)

There was a pupil of this sage named Vâkalarâs'i, a sage and a great devotee, who was a mine of thoughtfulness, learning, and humility, whose devotion for his preceptor was great, and who was not addicted to any vice. (4) Of him was born the sage Jyeshthajarâsi. From him again descended, one person intervening, the sage Yâges'vararâs'i, whose mind was tranquil, who was a great devotee, and whose soul was given up to the worship of the three-eyed god [S'iva]. (5)

Of him was born the prosperous sage Maunirâs'i, to whom both the worlds were as manifest as the lord of the day [sun], and who alone was skilful in destroying the darkness of anger. Then flourished his pupil, the glorious [lit., ever successful] Yâges'vari who was like Sulis'varî [Pârvatî, wife of S'iva] because of her calmness, forgiveness, and compassion, &c. (6) Of her was born the pupil Durvâsârâs'i, who was like the Durvâsas amongst sages by his austerities and brilliancy (7).

Of him was born Kedârarâs'i, whose fame was spread in all the quarters by his numerous deeds, and who was like the lord of the night [moon] or a collection of lotuses, and who was the best [lit., the spot on the forehead] of the sages belonging to the spotless family of Chapala. (8)

By him was repaired the decayed temple of Kotes'vara, respected [lit., preceptor], even by the lord of heavens, who out of faith prepared a large canopy in the whole of Kanakhala, and who constructed a big fort with very lofty walls which was, as it were, the huge chariot of the lord of the day in the heavens (?), and a noose to scare away the bird of the Kali age, viz., a fickle mind (?) (9), who also repaired the temple of the lord of men, which is the very image of his fresh fame, and who built in front of Kanakhala Nâtha two new and large temples of S'iva. (10)

Whose sister Mokshes'varî, peaceful in mind and devoted to the vow of celibacy, built here a very beautiful temple of S'iva. (11)

He [Kedârarâs'i] whose fame was in the performance of great sacrifices, already spread constructed a row of pillars made of transparent stones in the temple of S'iva in Kanakhala—pillars which were, as it were, the images of Yûpâs [sacrificial posts] in the mandap (?). (12) As long as the elephantlike mountain bears with ease Nandivarahana (?) on its back so long may his fame give delight to all. (13)

As long as a cow gives milk, as long as the earth yields corn of various kinds, as long as the tortoise under disguise holds on its back the earth, as long as here are the sun and the moon, as long as there is the poem of the first great poet [Vâlmiki], and as long as there live the words of Vyasa, may this panegyric composed by Lâkshmîdhara last. (14) In the year 1295 of Vikrama, in the month of Vaisâkha, bright fortnight, 15th day, Tuesday while the victorious and prosperous reign of the illustrious Bhimadeva, the king of kings, a great warrior, and the extirpator of the family of Chanlukyâs was going on; while the five families of the great master of the seal and minister, the respected Thâkura Bhû, and others were at enmity [with one another]; while the prosperous Dhâravarsha, the lord of Chandrâvatî, who was to the minor chiefs what S'iva is to the gods and the possessor of the one royal chatra, was protecting this earth; and while the prosperous Prahlâdana, the best of all the princes, well versed in all the arts, and a supporting pillar to the six Dars'anâs, was the heir apparent, this work of fame was accomplished by Kedarârâs'i [some words unintelligible].

No. 60.

In the year 1875 of Vikrama, in the S'aka 1740, in the month of Mâgha, the best of all the months, 5th day, Saturday, the building work of the temple

of the great sage Vàsishtha was commenced. In the prosperous town of Sûrohi the temple of the great Vàsishtha was repaired at the orders of the great king Savakarji Gumansingji, the Gomatî kund was made, an inn was erected, the temple of the great Koles'vara was built on the right side in the southern direction, and that of Sutarbhujaji on the left side in the northern direction. Right opposite to this was built the square temple of Pâlaparmârari, and just over the Gomatî kund was founded the temple of Banda Narayana. Alms-giving to all was commenced, and a turret (?) was constructed; the whole expenditure amounted to Rs. 10,000. [The words गेहडो सटाओ unintelligible.] A golden crown weighing 67 tolàs and a golden stringlet weighing 19 tolàs were made, The armlets, a pearl earring studded with jewels, a pearl nose-ring studded with jewels, a nipnâri (?) necklace, nagâs 46 and a crown [नालो पनो १ भारी unintelligible] were also made. A pair of drums was mounted on an elephant. In the year 1874 of Vikrama, in the month of Vaisâkha, bright fortnight, 15th day, the fixing of the images and the accompanying ceremony were performed. [The last two and a half lines unintelligible.]

No. 61.

नमः सृष्टिकर्त्रेनामापांपतायनुभ्यं सर्वजीवन रू
पिणवरूणायनमस्तुभ्यंनमः सुकृतसाक्षिण १
जयतिजगत्त्रयजननी कुंडिलिनीनामतः पराश
क्तिः । सुरनरवंदितचरणावापीरूपात्मनाससतां २
नमामिविश्वकर्मणंसकलाभीष्टदायकं । कृपातो
यस्यसार्वस्फः कर्तुकर्मक्षमानराः ३ स्वतिश्री
गुर्जरधरित्र्यां श्रीमदहिम्मदावादनगारपापुसा
ॐ श्री श्री श्री महमूदविजयराज्यराज्ञांऽतः। पुरद्वारिस
र्वाधिकारिणीबाही श्रीहरीनाम्नी श्रीनगरादीशान
दिगाश्रितहरिरपुरमध्येचतुर्दिगायताानकतृषा ।
कुलमनुष्यपशुपक्षितृक्षादिचतुरशीतिलक्षजी
वापभोगायपरामश्वर प्रीत्यार्थसंवत १९५६ वार्षशा
क १४२१ प्रवर्त्तमानापाषशुदि १३ सामवापीकार
यामास ॥ यस्यामगाधामतमांनीयराशिमवल्गो
क्यक्षीरादाकार्णवसमकारादिवसास्वदजांड
जाद्विजरायुजपोषणार्थमांचंद्रार्कस्थिराभू
यात् ॥ तत्रव्ययीकृतद्रव्यसंख्या ३२९००० सर्व
महमूदमहीपालमंत्रिमुख्याप्रतापिनीधर्म्मार्थिनीहरीरि
ख्यावापीमियमचीकरत् ॥ चतुष्पाथ्यचरन्दारुचतुर्दिग्ज

न संकुलआचंद्रार्कामियंवापी मधुरापीयतांजाने : । २
दुर्व्याणिपुण्यानीरामानशतशश्चजनाश्रयान् । पाद
पादश्चसंत्राणिधनिन : संतिशाभना : । ३ महाधनव्य
यंकृत्वाविश्वोपकृतिंहतावाबाईश्रीहरीरनाम्नीवा
पीमियमाचीकरत् ॥ ४ ब्रापीनिर्माणऽधिकारीपरामेश्वराज्ञ
पालकमलिकश्री विहामद । तथागजधरावश्यसूत्रवीरात
थाज्ञाकरसू० दवाश्रीगिरणामहंसायाआतथामहंवीरा

Translation.

Salutation to the author of the whole creation; to you, O lord of waters; to you, O Varuna, whose form is made up of everything living; and to him who is a witness to good actions. (1)

A great power by name Kundalinî, a mother to the three worlds, whose feet are adored by gods, and men prospers for ever as a well. (2)

I salute Vis vakarmâ, the giver of all good things, by whose grace all men are enabled to undertake actions. (3)

In the prosperous district of Gujarat, in the town of Ahmadabad [*a word unintelligible*], during the victorious reign of the illustrious Mahmûd, a female official named Harîra, possessing full authority at the door of the king's private apartments, constructed in the town of Harîra, on the north-east of the town of Srinagara, a WELL, for the propitiation of the great God and for the enjoyment of the 84 lakhs of created beings, men, beasts, birds, trees and others, coming from the four quarters, pressed with thirst, in the year 1556 of Vikrama and in 1421 of S'aka, in the month of Pausha, bright fortnight, 13th day, Monday.

May that WELL, appearing in form like the milky ocean at the sight of the bottomless waters in it, last as long as the sun and moon for the protection of the sweat-born, the oviparous, the viviparous, and all kinds of vegetable plants.

The money expended here amounts to 3,29,000. The heroic and religious Harîra, the principal minister of the king Mahmûd, constructed herself this well.

May the honey (*water*) of this well be drunk by the people as long as the sun and moon endure where the four roads meet by men coming from the four quarters [*a word or two unintelligible*]. (2)

In every place there are good and wealthy men. [The rest unintelligible.] (3)

Having spent a great amount of wealth, the prosperous Harîra constructed this well for the sake of benefiting the world. (4)

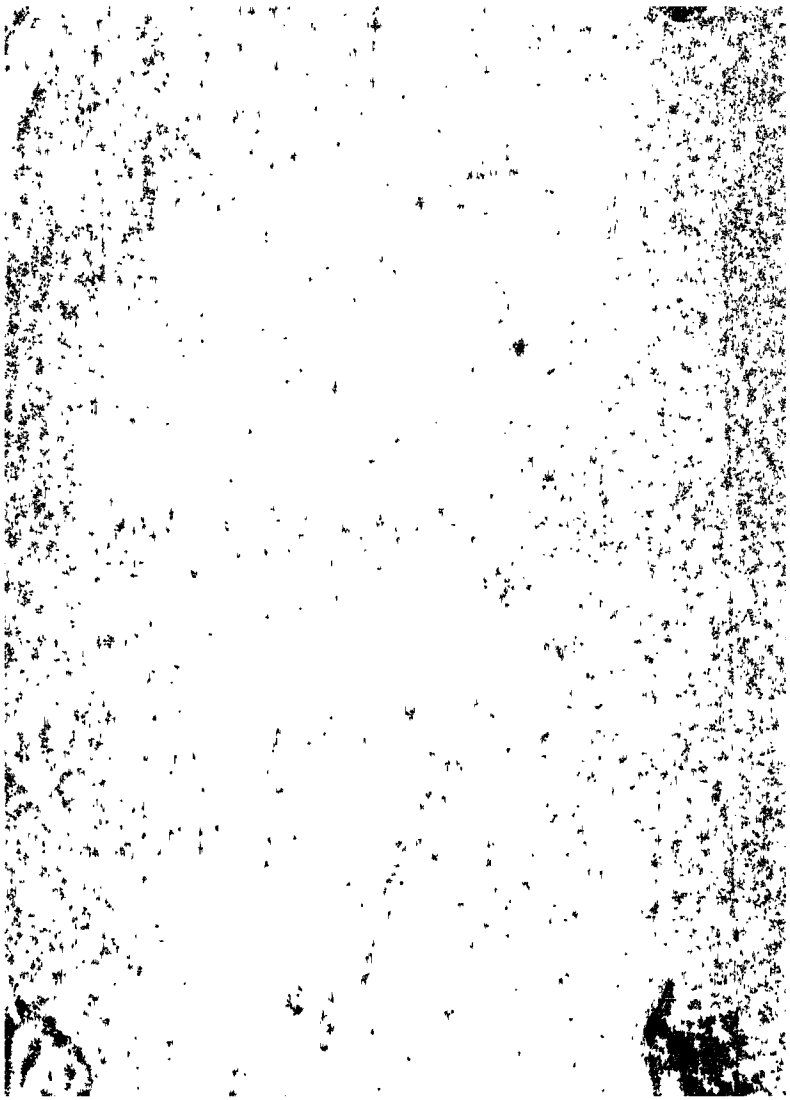
The following persons were entrusted with the building of this well, viz. Malika Bihâmada, the obedient servant of the great king; *Vîra*, a Vais'ya, and

superintendent of elephants [*a word unintelligible*]; the commending Devâ, the prosperous Girna, the great Sâyâa, and the great Vîra (?)

No. 62.

In the year 133 of Vikrama, in the year 68 (?) in Uttarâyan, in the summer season, in the month of Vais'âkha, bright fortnight, 10th day, Friday, in the lunar mansion Uttarâ, in the Yaga Harshna, in the Taitira (?) Karana, the prosperous Vâdhavâ Deva, the son of the great and illustrious king Vanarâja [मोघतघेधांघ a word unintelligible] together with the prosperous Hacidâsa Vâgharâna, and a Thâkura, the son of Bhosh Bâî Is'âni [some words विश्रुनठायकड unintelligible] in the family of Nîhavasa.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS



Copy Secy: Bombay Branch Royal Asiatic Society
163
No. 6] Archæological Survey of Western India.
195 B77
J. G. 18

NOTES

ON THE

ANTIQUITIES OF THE TALUKAS OF PARNER, SANGAMNER, ANKOLE, AND KOPARGAUM,

FORMING THE CHARGE OF THE

SECOND ASSISTANT COLLECTOR, AHMADNAGAR,

By W. F. SINCLAIR, Bo. C.S.

WITH REVISED LISTS OF REMAINS IN THE AHMADNAGAR, NASIK, PUNA, THANA, AND KALADGI ZILLAS.

By J. BURGESS, F.R.G.S., M.R.A.S., &c.,
ARCHÆOLOGICAL SURVEYOR AND REPORTER TO GOVERNMENT.

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.

1877.

913.5478
Sin/N

BOMBAY BRANCH
OF THE
Royal Asiatic Society.
CLASS

NOTES

ON THE

ANTIQUITIES OF THE TALUKAS OF PARNER, SANGAMNER, ANKOLE, AND KOPARGAUM,

FORMING THE CHARGE OF THE

SECOND ASSISTANT COLLECTOR, AHMADNAGAR.

I follow the classification laid down by Mr. Burgess in para. 5 of his memorandum dated 18th December 1875; but I would remark that it is convenient to separate his 3rd class—"Rude and Sculptured Monuments"—into two heads, as follows:—

(*a*.)—Those as to which we can only form conjectures; and

(*b*.)—Those which internal or external evidence allows us to assign to some given period, and to credit with more or less probability to architects of whom we have some knowledge, derived from other sources.

And I shall dispose of head (*a*), briefly, by remarking that, to the best of my knowledge, it is unrepresented in the talukaẖ in question, unless a mound west of Mouje Kokamthân, Taluka Kopargaum, and one south of the road, about half way between Kokamthân and Sûd, be barrows; which I doubt. The top of the former has at one period been occupied by a temple of Mahâdeva, and there are still lying near it a large linga and nandi, now neglected. Head (*b*) will be treated of in its regular place.

2. Class I—"Buddhist Remains" is unrepresented; unless, perhaps, by Cave No. 2 at Harichandragarh, of which a lithograph was published in the *Indian Antiquary* for March 1876.

Under Class II—"Brahmanical and Jaina Cave Temples," we have caves at

(*a*) Harichandragarh hill fort, Mouje Panchnai, Taluka Ankole.

(*b*) The hill of Mahâkâlî, Mouje Ekdare, in the same taluka.

(*c*) The hill of Dhokes'wara in Mouje Dhoke, near Tâklî, Taluka Pârner.

(*d*) The glen of Wadhgaum Daryâ, near Kânhûr, in the same taluka.

3. The mountain of Harichandragarh, 20 miles S.-W. from Ankole to a horseman, and about 26 to laden cattle, is the culminating point of the water-shed of the Bhimâ and Godâvarî drainage systems. Colonel Sykes, in the atlas attached to the Geological Papers of Western

India, gives its height at 3,894 feet; the Trigonometrical Survey, I understand, say 4,700 feet—a difference which may, perhaps, be accounted for by supposing Colonel Sykes' observations to have been taken at the camping-place by the caves, far below the actual summit. The top of the mountain must, for want of a better word, be called a plateau, though presenting extreme inequalities. It is about 3 miles in diameter in every direction, and the caves are pretty nearly in the centre. There are two groups. Those of the upper range are cut into a low curving scarp of trap-rock facing generally north-east, in the following order, beginning from the east:—

No. 1.—A dharmsâlâ, with bench all round.

No. 2.—"The house," so called because European visitors generally put up in it. This is of the usual vihârâ form. It has a veranda supported on two stout square pillars and two pilasters, ornamented only with bands, and having capitals composed of thin slab-like members. This veranda opens at each end into a cell, and has also a well at the east end. Behind it is a large hall with three cells, lighted by the door and by two embrasure-like windows.

Nos. 3 and 4.—A large double cave, apparently residential with a partition on which is a life-size figure of Ganpati.

No. 5.—A large double cell.

No. 6.—A dharmsâlâ, with bench, inner room, and well.

No. 7 is similar, though not exactly on the same plan as No. 6, with which it communicates by a window.

No. 8.—A double cell with a bench, upon the front of which are carved a few figures and ornaments in relief, including a sort of diamond or lozenge-shaped flower found in the decorations of temples, but not usually, I think, in caves.

No. 9.—Is the same, with a well.

The last two or three are much ruined, a vein of soft red stone cropping out here.

A little below this row of caves is a large Hemad-panti "*barao*" or reservoir with steps, along the southern side of which is a row of little niches or shrines, some still occupied by images. This is surrounded by small temples and thadkis or cenotaphs, some of which show a return to first principles in their resemblance to kist-vaens, being constructed of 3 or 4 upright slabs, with one laid over the top. Below the reservoir is a small temple in a pit, half cave half building, consisting merely of a cell with a shrine at each side, one of which contains the socket of a departed linga. Below it again is a deep hollow or pit, formed by cutting away the rock at the head of a ravine, so as to leave a small level space, in the centre of which rises a structural temple with spire. It has a very ancient appearance, probably contributed to by the tremendous rainfall of these highlands, but is also remarkable for its plan. There is no mandap; the shrine is under the tall spire, which is of the "Northern" form, and the linga within is worshipped from any one of four doors with porches. Another shrine, containing the image of some goddess, is

half built, half hewn, in the south-east corner of the pit, and the western side is occupied by caves used as dharmsâlâs, two or three in number, as you like to count them, for they are much mixed up together.

About 50 yards down the ravine is the best cave in the place, a great cistern about 40 feet square, the centre of which is occupied by a huge linga surrounded by four pillars (or the remains of them); something resembling in pattern those of the chief cave at Elephanta, but much more slender. The worshippers swim and wade round this, splashing it. There is a good *relievo* to the left, and a small chamber above the water.

The following conjectures upon the age and origin of these caves must be taken for what they are worth. Cave No. 2 is the oldest looking of the lot, and either is an actual Buddhist vihârâ, the work of some offshoot from the great monastic centre at Junnar (about 25 miles off by road), or else was hewn in times when the influence of Buddhist art was still strong, though the religion itself was on the wane. I incline to the latter belief. The small dharmsâlâ, No. 1, is probably contemporary with it; and the other caves in this range are shown, I think, to be later by their irregular form and inferior style. Nos. 8 and 9 must be the last, for their inferior position in the faulty rock would never have been taken up while the better sites of the more easterly caves remained unoccupied. The ornaments in No. 8, corresponding to those upon the structural temple below, seem to indicate that this small cave and the temple were contemporary, but it is possible that they are not integral. This, however, can hardly have been the case with the large figure of Ganpati in No. 2; which, being in high relief, is probably coeval with the cave, and fixes, I think, the religion of the excavator as Saiva.

My former notes upon these caves, though published in the *Antiquary* of January last, were written as long ago as July 1875; and although I noticed in them the peculiar ground-plan of the structural temple, I expressed no doubt of its having always been what it is now, a place of Saiva worship. I have, however, since then been able to compare with it the Indrasabha Cave at Elora, which is undoubtedly Jaina; and was struck by finding there a shrine of the same plan occupying exactly the same position as this in an excavated court, and containing "a square block bearing on each side a long-armed curly-headed Tirthânkara"—an arrangement so general with the Jainas that I have borrowed the words in inverted commas from a description of a Jaina column in South Kanara*. The Elora shrine is, indeed, monolithic and Dravidian; but as regards the first character it is, like the great Kailâsa, not a cave but a temple cut *in situ*, both interior and exterior, a form which necessarily implies the existence of structural models; and although the Harichandragarh Temple is northern, I shall show, further on, some reason for ascribing to the Jaina sect and 12th or 13th century a structural building in that style. Dr. Wilson dates the cave at Elora, A.D. 1234, on the faith of an original inscription†; Mr. Fergusson refers it to before A.D. 750 (*I. and E. Arch.* p. 262). Whichever be right, I am inclined to consid-

* By Mr. Walhouse, late M.C.S., *Indian Antiquary*, Vol. V., p. 39.

† *J.B.B. R.A.S.*, January 1853. This inscription, however, is not on the Indrasabha cave-temple, but on the colossal image of Parsvanâth on the other side of the hill.—J. B. Dr. Wilson inserted in his first Memoir on "Ancient Remains of Western India" an inaccurate description of the Harichandragarh caves and temples, and concluded that they were "probably Brahmanical" (*Ibid.*, January 1850)

this temple, and the two caves associated with it, as contemporary with the Indra-Sabha. They would not, however, necessarily be Jaina; for the linga is worshipped in a rock shrine of the same ground-plan at Elephanta and Elora. The upper range of caves must be generally older, and the linga cave, from its position, I should place last of all. If this be correct, it must have been one of the very last caves of any size or character excavated in India. There are some scratches of letters upon the outside of the temple enclosure and upon the front pillars of the dharmsâlâ cave attached to the temple, and of the linga cave; but they do not appear very ancient, and I was not able to stamp, copy, or decipher them for want of time.

The caves of Mahâkâlî are reported as two small cells. I have not seen them.

The caves of Wadhgaum Daryâ and Dhokes'wara are in the same range as Harichandragarh. The former are natural hollows under a cliff by a waterfall, spoiled by bad modern masonry. There are a few coarse sculptures on the rock and on detached stones, but no architectural interest attaches to the place; even modern Hinduism, however, has failed to destroy the wild beauty of the little glen.

The caves of Dhokes'wara are on the east side of one of two rugged hills rising from a stony plateau. The largest is 20 yards deep and 15 wide, the front open and supported by two massive square pillars and two pilasters; a little inside these another similar row supports a great architrave running right across the triple; and within this, again, is the shrine, hollowed out of a rectangular block left standing from floor to roof, and surrounded by a dark passage.

The chief object of worship is a mean little linga in the central shrine; but there is another to the right of it (as you enter), faced by a large nandî carved *in situ* on the same side; and nearer the light, in a sort of chapel, is a four-armed figure grasping several weapons. One is a live cobra; another, perhaps the *damru* or drum; the others indistinguishable. This figure is worshipped under the name of Kâl Bhairava. Of several cobras about him some seem to have been cut comparatively recently. Opposite him are eight ladies called the Mâtra (one, has the head of a pig, varâhî,); accompanied by Bhringî and Ganapati. They appear in the Dhumar Lena and elsewhere at Elora, and in the chapel in the east wing of the great cave at Elephanta. Besides, there are giant dwarpâls, *Sita* attended by elephants (on the central architrave), and a multitude of other figures—some cut *in situ*, others on detached or even imported stones, and evidently of various ages up to the present. The lesser cave is a triple cell; the inner part separated from the outer by a dwarf partition without gap or doorway. It is approached by a risky stair in the rock; south of the big cave, between them, is a large cistern full of good water. There is no inscription, except an unimportant one in modern Marâthi on a small *thaḍki* outside the big cave. I should be inclined to ascribe this cave to the latter part of the 8th century A.D.*

The funeral monuments show a pretty unbroken succession from an unknown, but very early, period to the present day, and are very numerous, occur-

* A ground-plan of this cave has been furnished to the Archæological Surveyor.

ring in almost every village. The oldest form, I think, is an upright slab carved on one face, which is generally divided into 3 or 4 compartments. The uppermost almost invariably represents the worship of the linga; the next below it generally the presentation of (I presume) the deceased to one sitting on a throne. This I take to represent his judgment by Yama. The lower compartments generally contain battle-pieces, in which chariots and even elephants sometimes appear. Not unfrequently the lowest compartment represents horned cattle standing over a prostrate man. One of this class outside the Nagar Gate of Kasbâ Pârner is said to record the end of a Râkshasa, who tried to steal kine and was slain by them. I supposed it to be the monument of a man accidentally killed by cattle, but found the subject commoner than such a fate can ever have been. This class of monuments occasionally bears in relief over the figured compartments the representation of a building apparently Dravidian in style, and may, therefore, be presumed to have continued in vogue until such structural buildings were common. In a few there is but one compartment; one such at Chincholi, Taluka Pârner, bears a fine nâga with his tail tied in a true-love knot.

In a few places there are square monolithic pillars carved similarly to the slabs. Neither of these forms are now commonly used, nor are they even attributed to the ancestors of existing families; but both are still commonly erected in Khandesh, where, however, the sculptures differ, the linga worship and judgment of Yama being there uncommon, while the representation of death by a tiger or snake is very frequent.* The general absence of these subjects in the monuments of the plain part of Ahmadnagar may be taken to indicate that this district has always been, as now, an open country little troubled with such vermin. Another form is a sort of truncated obelisk, or long pyramid surmounted by a globular finial. This I take to be more modern, as the finial, instead of following Dravidian forms, occasionally shows traces of Musalman influence; and in a few cases tradition ascribes monuments of this sort to the ancestors of the present inhabitants. Some even of these, however, must be very ancient, especially one which is held sacred at Talegaum Male, Taluka Kopargaum, as an image of Shanî (the planet Saturn).

A still later form, I think, is that resembling a kistvaen, already alluded to (*supra*, p. 2), but it has now to a great extent passed out of use, and the usual modern cenotaph is a "thadki" or altar-like platform. This supports sometimes a stand for the sacred basil (tulsi-vrindâwan), sometimes "two poor feet" (padma). These feet, it is to be remarked, are not foot-prints, but always more or less in relief, sometimes enough so to represent pretty accurately the supporters of the deceased. Others again bear the linga, with or without the bull kneeling before it, or a small carving in relief of the deceased. These representations are sometimes uncovered, sometimes protected from rain by a little shrine or by a canopy (chattri) covering the whole monument. An instance of the latter is the thadki of the famous Raghunâth Rao Bhât (Râghoba Dâdâ), the father of the last Peshwa, whose ashes lie at Hinganî, 3 miles up the Gangâ from Kopargaum. Another is at Brahmanwâdî in Ankole, on the spot where a daughter-in-law of the celebrated Bâpu Gokhle committed satî on hearing of her husband's death shortly after the battle of Koregaum. In this instance her *feet* are represented

* *Vide* my paper upon *Stone and Wooden Monuments* in Western Khandesh.—*Indian Antiquary*, Vol. II., p. 200 *et. seq.*

on the monument, contrary to the usual practice of commemorating satîs and strâgâs by a carving of a *hand* and arm. I know of no other exception to this rule anywhere, and only of two other satî monuments in these talukas, one at Supe on the Poona Road and one at Shirolî on the Kukrî, near Nighoj. Both are sufficiently old for the names of the martyrs to be clean forgotten, but I should not consider either to date from before the Musalman domination.

The scarcity of these monuments shows that the practice of satî can never have been common here. The Marâṭha custom of re-marriage by Mohtur or Pât is a sufficient safeguard against it in that caste, the strongest in the district; and their example would insensibly influence the rest, even those who do not re-marry.

Two other exceptional monuments of this class deserve record. They are rude obelisks about 7 feet high, in the pass known as Hanmant Naik's Bâri, between Sangamner and Pimpalgaum Depa, on the Poona-Nâsik Road. The larger is believed to cover the remains of Hanmant Naik himself, a Bhîll who is said to have fallen here in fight with the troops of one of the earlier Peshwas. The other is nameless; probably belongs to some other Bhîll Naik. Tombs of other Bhîlls have been erected here at various periods since Hanmant Naik's death; and not only do this race hold the spot sacred and honour it by a yearly "square drink," but even Marâṭhas believe in the Naik's power to heal broken legs and arms if propitiated by an offering of a model of the broken limb in Bel wood. The same power is attributed to other departed worthies; I have seen similar offerings on many monuments both above and below ghât. Both have masonry plinths.

The indications of date and style are so vague, and my own experience so limited, that I find it impossible to divide the ancient structural Hindu and Jaina remains into Mr. Burgess's 4th, 5th, and 6th classes, with any degree of confidence, and shall, therefore, take them all together, noting at the end my conjectures as to their dates. They are, however, divisible into temples and "*baraos*," that is, great wells or reservoirs; and the temples may be divided unmistakeably into two classes, in one of which the maṇḍap roof consists of nine small domes supported on the walls and on four large central pillars. This is not to be confounded with the structure of the famous temple of Ambarnâth in the Kalyân Taluka of Ṭhâṇâ, where the roofs surrounding the central dome rather "lean to" on it, presenting somewhat the section of a tea-cup inside a slop-bowl, both inverted. In the Ahmadnagar temples of this class each dome is distinct and perfect in itself.

In the second class of temples there is but one dome, springing direct from the walls. I think I am justified in assuming that the former is the more ancient style of the two.

The oldest-looking temple which remains in anything like its original form is one of Mahâdeva Tryambakes'wara, or Sangames'wara, at the junction of two small nalas by the usual camping-place west of Kasbâ Pârner. The ground-plan is the normal double-broken diamond or square; not very much facetted, there being only three superior re-entering angles on the front sides of the maṇḍap and one lesser similar angle near the front porch. There have been three porches, as usual. All of them are now in ruins, the front one least so. Its door strongly resembles the inner door of Temple No. II, Belgaum, but has not the

pierced flanking panels. The pillars are more in the style of No. I, Belgaum. Four large pillars, with the help of the walls and surviving pilasters, support the roof, composed of 9 small rough domes. This would appear to have been the original plan; but the whole roof has been destroyed, (tradition says by the first Musalmen invaders,) and restored from a height of about 9 feet above the ground. This is shown by the use of mortar in the restored portion and by the inverted position of some of its decorations. The lower, or ancient, part is of dry stonework in receding embedded courses of very large blocks, and the linga enshrined in a deep pit.

The whole exterior is covered with a decoration derived, I think, from Buddhist forms, and representing, in low relief, sometimes an arch, sometimes a dome (the chaitya and dahgop). This is observable also in a large "*baruo*" now attached to a modern mosque east of the town of Pârner (which has probably usurped the site of a temple), and in the remains of a small temple between the town and river at Palshi in the same taluka. I have since observed it on many ruins in Kaládgi, especially in the tank at Almelá. The roof has been destroyed, but a few fragments of cornice seem to indicate that it was Dravidian in style: it is certain that this sort of roof was at some period prevalent in the neighbourhood, from its frequent representation on monumental stones and the niches of wells; *e.g.*, in that of Malai Devi at Nighoj, 10 miles S.-W. of Pârner. The pillars of this temple closely resemble the two shown in the front of the temple figured in Plate I. of Mr. Burgess's Report for 1874.

The nandi in front of the principal entrance now rests at the bottom of a pit lined with modern (*i.e.*, stone and mortar) masonry, and partly covered by a rough dome constructed of the debris of the porch, and, perhaps, of a destroyed pavilion. On this rests a stone representing apparently an inverted bunch of grapes, which the people call a linga, but do not worship. I suspect it to have been a finial of the pavilion or of one of the porches. A photograph taken for me by Mr. Narsu Hari, of Ahmadnagar, represents the front of the mandap.

Pârner must have contained many other temples besides this one, as the town is full of fragments. Several slender pillars of a broken square section have been built into a small modern temple in the middle of the place, which is, however, chiefly now admired as possessing a relief, in moulded clay coloured and gilt, of Chandikâ Devi in strife with the buffalo demon, the work of a local artist, a patel of the village of Renawadi. Under a pipal tree before this temple are several fragments of sculpture, among which are a huge gargoyle in the form of a monster's head; and a great stone rânjana or vase, the superior and inferior portions of which have been hewn separately and afterwards fitted together. It is of the still popular form of an egg truncated at both ends, and is 4½ feet both in height and in external diameter. It is very rough; its simple ornamentation does not correspond with that of any of the other remains; and it might have been made at any period by the stone-cutters who hew out oil-presses.

On the other hand, I have not known of any such vessel being so made in my own experience; but the lower half of one exactly similar lies among the ruins of a long-deserted temple, apparently not later in date than the 13th century, which lies on the left of the Kânhûr Road, 4 miles from Pârner. The upper

* *Vide* Archæological Report for Western India, 1874, Plates II., V.

half of another appears in the foreground of Plate IX. of Mr. Burgess's Report for 1874, representing a very ancient temple at Konûr in the Belgaum District.

The only information available about the Pârner vase, which is not now put to any use, is, that it was discovered in a Brahman's stackyard east of the town and removed to its present position by a former Mâmledâr of Pârner.

Another temple of the 9-domed class is that of Siddheśwar at Kasbâ Ankole in the taluka of the same name. It has been described by Dr. Wilson (from Dr. Gibson's notes) in his memoir above quoted (p. 3, note), and was by him conjectured to be Buddhist, and coeval with the caves. At present it is devoted to the worship of the linga; but from the sculptures I should think that it had originally been a temple of Vishnu; the more so, as the linga shrine is not a pit but on the general floor level. The images over the door lintels of the shrine, which might guide us in this matter, are unfortunately defaced beyond recognition, and the front porch has been restored in a bastard Saracenic style, within living memory. A pillar belonging to it, with a long Sanskrit inscription, as thrown down at this time, and so ill-used that it is now barely traceable, nd quite beyond the power of transcription or estampage. I had it removed to e kutchery, in the hope of a stray scholar passing that way. Dr. Bhau Daji, as usual, had a copy taken when the pillar had suffered less; and this, if attainable, may throw some light on the subject. The roof of this temple is entirely gone, and replaced by a chunam pie in the usual style of Hindu restorations. The plinth and half the walls remain buried in the silt of the Prawarâ, under which the whole building is said to have been buried till accidentally discovered by a ploughman about 100 years ago. What is visible, however, is exceedingly rich; and when complete I should think that it must have closely resembled the temple at Udaipur in Bhopal, figured by Mr. Fergusson (*Ind. and East. Architecture*, p. 257). It has, however, one peculiar feature: a small domed porch opening into the shrine from behind, such as occurs in some Chalukyan temples. Certainly it is not earlier than the 11th century, and cannot have been coeval with any cave, according to the chronology received since the publication of the Bâdâmi inscription of Mangalis'a. It should, however, be remembered hat Dr. Wilson believed the excavation of caves to have gone on up nearly to the Musalman conquest of the Dekhan. This event must have preceded the submergence of our temple in the mud; for some of the sculptures have passed under the iconoclast's hammer. Whatever divinity occupied the shrine, fell under the same visitation; for the present linga is admittedly a part of the restoration.

Several other temples are reported in the Ankole Taluka. That associated with the caves of Harichandragarh I have noticed in that connection, and I have not myself seen anything else but foundations and fragments. Among these the debris of a temple of Nârâyaṇeśwar, at Kothul-Mukunji on the Mulâ, merit notice for the beauty of some of the sculpture. Another temple in the same place has been restored from the foundation, and is the only blot upon a beautiful river scene, of which doubtless in its original form it was a principal ornament.

At Kasre, Ta[illegible]argaum, there is an ugly mean temple of Bhairava side a nala. It [illegible]emadpanti" foundations, probably one of the oldest ecns of *built* st[illegible] in the district, as the ground-plan, a rectangular

mandap with a shrine forming a very slightly broken square, is exceedingly archaic. Half-plan (the foundation being symmetrical) has been furnished to the Archæological Surveyor.

There are also in Kopargaum two temples of my second class, having mandaps composed in each of a single dome springing from the walls, and both of great beauty and in fair preservation. The first is at Kokamthân, 4 miles down the Godavery from Kopargaum. It is of the normal double—diamond ground—plan, most intricately facetted and elaborately ornamented. The spire over the shrine is of brick and mortar, evidently a restoration; but upon comparison with the rest of the building, which is, of course, of dry stone, it seems likely that it was an intelligent one, agreeing very closely with the little ornamental buttresses outside the shrine, as these (we may safely calculate) did with the original stone *sikrâ*. It is certainly very old; the bricks are such as are never made now in the Dekhan.

The main beauty of the building is the dome of the mandap, which closely resembles that of Temple No. II. in the fort at Belgaum, figured in the Archæological Report for Western India, 1874. Writing from memory, I think the diameter is 19 feet. Though this is astylar, two porches, occupying the angle of the mandap opposite the shrine, and that to the west of it, have domes supported on pillars, but decorated internally with the same wealth of carving. The fourth angle is occupied by a square transept apparently not integral to the building, but very curious. It is composed of rectangular panels of stone carved in patterns I have never seen elsewhere. The likest thing I know to them is the geometric pattern on the great tope at Sarnâth near Benares, figured by Mr. Fergusson.*

This shrine is now occupied by a goddess, who has either no name, or one which her votaries are afraid to pronounce, but who is still more remarkable for her power to cure the itch. The main shrine is occupied by the linga, which I think to be an intruder, for reasons which I shall show hereafter. There have apparently been several smaller temples within the court, of which the wall is still traceable, but they were destroyed by the great flood of 1872.

At Kumbhâri, about as far up-stream from Kopargaum as Kokamthân is down the river, and upon the same (the right) bank, is a temple possessing a plan of the same class, as beautiful, and a little larger, being, as well as I remember, 21 feet in diameter. The ground-plan is the same; and here also the flared porches have domes which are miniatures of that of the astylar mandap. The temple, however, is much more plain and massive externally than that of Kokamthân; and the transept, which here occupies the western corner of the mandap, is in this case undoubtedly integral. It at present contains the linga. The main shrine holds an âsana or throne, an ornamental figure on which is worshipped as Lakshmi. A number of niches around the exterior evidently once held figures which have disappeared, as has the roof, though enough cornices remain to impress me with the idea that it was of a modified Dravidian form, a style which was certainly well known here about the time these temples were built, as it appears on the niches of a "*barao*" at Ranjangaon Deshmukhachê, 10 miles off, the other ornamentation of which is the same as that of these temples.

* History of Indian and Eastern Architecture, page 68.

I think that I cannot be very far wrong in ascribing both temples and the *Lárao* to the latter end of the 12th or beginning of the 13th century—a little later, perhaps, than the temple at Ankole, and certainly than that at Párner and the foundation at Kasre. At the time I first described them (*I. Ant.* January 1875) I did not like to hazard a strong opinion as to the faith of the architects; but I have now no doubt that they were Jainas, upon the following evidence, which I have since been able to test, viz:—(1) The occurrence in the Kumbhári temple of a Jaina ásana. (2) The presence of a figure which I am now sure of as a Jina upon lintels at Kokamthán, and of sitting ascetic figures among the ornaments outside the temple. If they were figures of S'iva as Mahâyogi, or of Vishnu, there would be other S'aiva or Vaishnava figures not far off, which there are not. (3) The resemblance of some brackets in the Kokamthán shrine to those in a shrine of (I think) Rishábhnáth at Elora. (4) Some of the lintel figures at Kumbhári are hewn out; others are Ganapatis, but look as if they had been strangely metamorphosed. (5) The shrines level with the rest of the temple. (6) The association of undoubted Jaina images with similar remains at Lassúr in the Nizam's territory; and (7) the Jaina character of the domed mandaps; though I do not attach so much importance to this, since at Lonád, in the North Konkan, I found a similar astylar dome associated with a depressed linga shrine which may have been integral.

As I have mentioned Lassúr, though it does not come within the local scope of this paper, I may add that it is a small market town lying on the right bank of the Shivna River, about 16 miles south-west of Elora. Opposite the town, tradition says, was a temple of a thousand pillars destroyed by the earliest Musalmán invaders. I would not take such a legend *au pied de la lettre* here, as one might farther south; for there is, I think, no evidence that the Dravidians ever brought that feature of their architecture so far north. But that there must have been a great temple or group of temples on this spot, is proved by the pillars, cornices, lintels, and fragments of every sort which have been [illegible] ruined Muhammadan fort, in mosques, gateways, [illegible] only fragment of a roof which remains *in situ* is, [illegible] centre of the fort, and now holds a dirty *gra*[illegible] I found no Jaina inscriptions, but several small figures of tirthankaras.

I have now got as far as my memory and memoranda will carry me, and have left much untouched for future inquiry. Almost every village in the four talukas of which these rough notes [illegible] remains; some probably as perfect as those I have described, others mere fragments, but still worthy of study; and if plagues, pestilence, and famine [illegible] leave me any leisure, a comparison of the remains in Nagar with those [illegible] are even more plentiful in the district where I write (Kaládgi), would be [illegible] worth making; the more so as the latter are illuminated by nu[illegible]ptions, the dearth of which constitutes a great difficulty in the N[illegible]han. And I have no reason to suppose that the eastern talukas o[illegible] far are any poorer, except in caves, than those of which I had the [illegible] to be in charge and which I shall long regret.

W. F. SINCLAIR.

175

Additional Note on the antiquities of Parner.

There is an old temple of (Mahádev) Nâgnâth in the town of Pârner, a little way off in the east of the Nagar Gate of the town. In the compound of this temple there is a large *barao* or well containing a stone inscribed in Sanskrit. A photograph of this inscription has been taken for me by Mr. Narsu Hari, of Nagar, but I have not yet been able to decipher it. I have, however, deciphered the letters of the inscription which give its date. The date given is पंचदशाधिक दशशतं, that is Shak 1015, or 1093 A.D. The current Shak year is 1799, and the year A.D. is 1877, so that the well is now 784 years old. This fact leads to conjecture that the temple of Nâgnâth, to which the well is attached, must be as old as the well itself, or a few years older than that. Wells attached to temples, houses, &c., are generally built after their main buildings are finished. This well seems to be intended for the use of the public, as well as for watering a little garden (of which there is a site now) for flowers required for the worship of the god. It has steps on two sides and remains on the top of the chunam work made for the मोट or bucket to draw water from.

The above date will help the inquirers of antiquity in determining the age of the buildings of similar construction and that of the Sanskrit inscriptions of similar character.

SHRI KRISHNA SHASTRI TALEKAR.

MEMORANDUM.

To the "Provisional Lists of Remains in the Bombay Presidency" (No. 4 of the issues of the *Archæological Survey*) circulated by Government, 18th January 1876, was attached a letter to the Chief Secretary, pointing out that, in order to carry out the instructions of the Government of India, there referred to, it was "necessary to obtain full statistics of the architectural and historical monuments in the different districts of the country to be afterwards classified under several heads, such as the following :—

'(*a*) Those which should be kept up in permanent repair by Government.

(*b*) Those the further decay of which should be arrested by the eradication of trees and the exclusion of water from the wells, but which would need only occasional subsequent attention from Government; and, finally,—

(*c*) Those of which, either from their advanced stage of decay or comparative unimportance, it is impossible or unnecessary to undertake the preservation, but of which it is desirable that a record be obtained before their destruction is completed.' "

Numbers of returns have since been sent in, but in many cases the original lists have been either literally followed and only a few additional particulars added respecting the items in the lists, or they have been almost overlooked and new lists framed. In some instances, however, the latter are exceedingly creditable ones. The preceding *Notes*, by W. F. Sinclair, Esq., C.S., were among the first submitted and are the fullest in details.

It may, perhaps, be useful to direct attention again to the following information and instructions issued 18th December 1875 :—

1. It frequently happens that there are more places than one in a district of the same or very similar names, or, the village being noways remarkable except for some fine well or temple, is not marked in the usual maps, or is entered under a name so disguised as not to be easily recognized, and the want of information as to the *exact* locality of the place intended thus frequently becomes perplexing. In every case, except that of well-known towns, the position should be carefully indicated by *distance* and *direction* from, at least, one [illegible]

2. The correct spelling [illegible] should be given in Balbodh [illegible] origin when known. Wher[illegible] the same name, both should be given; and local Brahmans [illegible] asked whether it is mentioned under any Sanskrit name, where, and [illegible] name is.

3. Local legends [illegible] origin of villages and temples should be collected.

4. In the case [illegible] of ancient cities, of which there are several in Gujarat and Kathi[illegible] former extent as indicated by mounds, remains of walls, gates, [illegible] tion, should be stated, and the history, written or traditional, shou[illegible]

5. The buildings of Western India may be classified under the following heads :—

1. Buddhist Remains.
2. Brahmanical and Jain Cave Temples.
3. Rude and Sculptured Monuments, &c.
4. Temples, &c., in the Dravidian or Southern Style.
5. „ in the Châlukya, Rájput, or Northern Style.
6. Mediæval Remains.
7. Modern Hindu do.
8. Musalman do.

And in describing buildings, whether standing or in ruins, the nature and colour of the materials employed, whether granite, marble, sandstone, brick, &c., should be mentioned, as well as the form and size of each building, with any special peculiarities it may present, either of style or of ornamentation.

6. The earliest architectural remains are those of the Buddhists, ranging from about 250 B.C. to the 7th or 8th century A.D., chiefly in the form of rock-cut temples and monasteries. Those at Ajantâ, Elorâ, Kârla, Kanheri, Junâgadh, and a few other places, are well known; but there are others scarcely, if at all, known, specially along the borders and in the interior of H. H. the Nizam's Territory and among the ghâts. All those known to local officers should be noted.

7. The *dahgobas*—large cylindrical structures, with a domed top surmounted by a capital—and the arched roofs of the *chaitya* or temple-caves are characteristic marks of Buddhist caves : so also is the prevalence of the Chaitya window, or horse-shoe-shaped arch, as an ornament, though in a modified form this is also found in early Brahmanical buildings and caves. The vihârâs or monasteries have usually cells round them, often with stone benches or beds inside. The style and subjects of sculpture, where there is any, will also generally indicate whether a cave is Buddhist or Brahmanical, and it should be so described.

In Sindh there are, at least, two Buddhist *topes*, huge dahgobas, usually of brick ; and there are possibly a few ruined temples in the northern zillâhs of the Presidency that may have been Buddhist : all such remains should be carefully inquired for and reported on.

8. Caves.—Jaina caves are sometimes so like the later Buddhist caves at Ajantâ that they are difficult to distinguish by those not versed in their peculiarities. Those at Dhârâsiva are of this character ; generally the nudity of the images, their snakes, and ringlets at once mark them.

9. Brahmanical caves are not so numerous as the Buddhist ones, but they are quite as interesting, and search might bring more of them to light. They range probably from the 5th to the 8th century A.D. Instances of Śaiva caves are to be seen at Elephanta and Jogeśwari near Bombay, at Elorâ and at Aihole and Bâdâmi in Kaládgi, and two are Vaishnava ones at the last-named place. Brahmanical caves, so far as yet known, consist of halls with a single cell or shrine, and occasionally, as at Elephanta, with one or two small cells for utensils, &c., but without rooms for monks on their sides. The sect to which a cave belonged is determined by the sculptures : the Linga, Ganpati, Śiva, Bhairava,

Ardhanari, Râvana, Bhringi, Pârvati, Mahîsâsurî, &c., figuring prominently in S'aiva, and Vishnu, Varâha, Nrisiñha, Virabhadra, Garuda, &c., in Vaishnava caves.

10. *Monuments.*—In Belgaum, Kaládgi, and elsewhere there are scattered groups of *dolmens*, formed of large rough slabs set on edge with a huge capstone laid over them; there are, perhaps, also to be found barrows or mounds, as in Shorapur, marking ancient places of sepulture. So little is known of them from competent investigators, that it is desirable to know more about their numbers and distribution over the country; of the local traditions respecting their origin; of the different names, such as Kodi Kols, &c., by which they are known; and that those that have escaped destruction at the hands of vulgar curiosity, or the hammers of Wadâris, should be carefully protected. Similar remains should be looked for in all districts. One dolmen was recently discovered in Northern Gujarat.

11. Upright monumental stones or *menhirs* are less common than the table-stone or dolmen, but instances of their existence should be noted.

12. Pâliyas and satî stones in Gujarat and Kachh and the pâdukas or foot-prints of Sadhus are too numerous to register; but there are many varieties of each, and instances of the oldest and finest in each class should be noted. On the older pâliyas, too, are sculptured the style of dress and warlike accoutrements of olden times—chain armour, horses in mail, bows and arrows, swords of various sorts, shields, javelins, &c., and not unfrequently the names of reigning princes, &c., with dates. Copies of some of these would be very useful. For example, if the pâliya of Lâkhâ Phulâni exists at Adkot and can be read, the date and era on it would settle an important point in the chronology of Kachh and Gujarat. Such as are likely to be of interest should be noted.

13. *Styles.*—The Dravidian style of Hindu architecture prevails chiefly in the southern districts of the Presidency and of the Haidarabad territory, and is characterized by its massiveness in walls, pillars, &c.; the principal architectural lines in the roofs and spires are horizontal, making the latter resemble storeyed pyramids; and the vertical breaks in the wall line are of but slight projection, sometimes set off with slender pilasters with or without sculptures between. In the earlier remains of this style the pillars are generally very thick and square or octagon, with heavy bracket capitals; in the latter they are sometimes round, and generally remarkable for the number of horizontal mouldings on the shafts and bases; the capitals (except the abaci) are often [illegible] sur-capitals. The remains in this style belong to the period from the early part of the 13th century. As an example of it may be mentioned the Kailâs temple at Elorâ, the seven pagodas at [illegible], and all the temples in the first report of the *Archæological Survey of Western India*—only one at Pattadkal, represented in Plate XLVI., is in the Châlukya style.

14. The Châlukya style ranges from the 9th to the middle of the 14th century, and is characterized generally by more elaborateness of ornament, by balconies and roofings supported by richly-carved brackets, by the outer faces of the walls of shrines broken up into a series of projecting corners with equal faces, and by pillars of square section with a projecting face on each side, or like a square pillar with a narrower but very thin pilaster added to each side. These latter, however, the typical section was retained, were liable to great modification from the amount of sculpture often lavished on them. The

spires are proportionately loftier than those of the southern style, with a couple or more of successive projections on each side: the faces and lines of projection are vertical at first, but higher up they fall inwards with a gentle curve towards the summit, which is crowned by a *kalas* or finial varying in form and size with the locality and age of the building. The walls are often elaborately carved with belts of figures, and the stones are carefully fitted and clamped inside, but without mortar. Some of the finest examples of this style are to be found in the gates at Jhinjuwâdâ, the gates and Hirâ Temple at Dabhoi, the temple at Mudhera, and Rudra Mâla at Siddhpur in Gujarat, and in the Jaina Temples at Mount Abu, in the small temple at Amarnâth near Kâlyân, and in some shrines at Paṭṭadkal and Aihole in Kaládgi.

15. To these two seems to have succeeded what may be called the *mediæval* style, combining some of the features of each, and covering the period from about 1150 to 1600 A.D. To it belong most of the Jain temples and the later Hindu temples in Gujarat, and those temples usually described as "Hemâdpanti" in Khandesh, Berar, and the Haidarabad territory, dating from about the 12th to the middle of the 14th century. These temples and the *bauris* or wells and reservoirs of the same style and age have been very imperfectly examined; and as they often present features of considerable interest, all such examples, both of temples and reservoirs, should be carefully noted.

16. In the modern Hindu styles from the 17th century there is considerable variety; the Muhammadan curved arch is often introduced; forms derived from the Dravidian have travelled northwards, and plaster and mortar take the place of sculpture and careful jointing. In some cases, more frequently in civil than sacred edifices, however, very beautiful wood-carving is introduced, such as is to be seen in many parts of Gujarat: the best examples of this might be noted.

17. The ceilings and domes of Hindu and Jain temples are sometimes of singular excellence of execution. The finer examples of these should be noted, stating their size, material, and nature of the design.

18. In all temples the sculptures over the entrance and shrine door should be remarked, as they indicate better than anything else by or for what sect the temple was originally built. Thus, if Ganpati is on the lintel, it may be concluded that the temple was a S'aiva one; nine figures (the *nau graha*) in a line, the eight being a large face only, indicates a Saurya temple, or one dedicated to the worship of the Sun; a winged figure (Garuda) marks a Vaishnava one; and a sitting figure (Jina) with the legs turned up in front and the hands resting in the lap, a Jaina shrine. In some instances where S'aiva sects have appropriated Jaina shrines, the Jina has been metamorphosed into a Ganpati. Where no change in the dedication of the temple has taken place, the figure in the shrine will confirm the above. Sûrya, however, may easily be mistaken for Vishnu, the images being nearly alike, only Sûrya holds in one or both of his hands a large sun-flower; sometimes he is represented in a chariot drawn by seven horses.

19. On the styles of the Muhammadan buildings in the Presidency and neighbouring States, little need be said; the cusped arch and the dome are their common characteristics, but the style of the Ahmadabad and that of the Bijápur buildings present points of marked difference. A description should be given of the more notable Muhammadan buildings at such places as they exist with notes of the form, size, and any special peculiarities, whether of style or ornamentation.

20. Perforated stone-work occurs in old Hindu buildings; but specimens remarkable for the variety of beautiful design are chiefly to be found in the Muhammadan works of the 15th and following centuries at Ahmadabad and Aurangabad, and, doubtless, in other scattered localities where Muhammadans of wealth have at any time been settled. Instances of this nature should be recorded.

21. *Drawings.*—As required by Government, wherever means exist for preparing such, detailed plans and sections of typical or important buildings should be made. The scale of such drawings should not be too small to enter every detail: where these are numerous and small, a scale of 1 inch to 4 or 5 feet will generally be sufficient; but in plain buildings no smaller scale than an inch to 8 or 10 feet ought to be used; while for details of mouldings and sculpture 1 inch to 10 inches will be found convenient.

22. *Inscriptions.*—In the case of all remains, nothing is of more importance than *inscriptions*, especially such as are coeval with the work on which they are found. So much information respecting the ancient history of India has already been made out from inscriptions picked up at random or copied from structural remains, that no opportunity should be missed of recording the existence of such, and, as far as possible, of securing their contents. Where, from the abrasion of the stone, the character of the alphabet, or the language, an inscription cannot be made out on the spot, it often happens that the date in figures, with the preceding word "S'ake" or "Samvat" indicating the era, may be easily read.

23. Of all inscriptions, however, it is very desirable to have accurate copies. Where they are carved on smooth stone, marble, or other polished surface, they can be copied most expeditiously by rubbings made with 'heel-ball' on good printing (not writing) paper. When the surface is not polished, and the letters pretty large and well incised, impressions may easily be taken with country-made paper soaked in water, spread evenly over the inscriptions, and then beat carefully into the letters with a hard brush: a second and third sheet is similarly beaten down on the first, and the whole removed when quite dry. In other cases photography or tracing cloth may be used with more or less success.

24. In some instances Brahmans or others have old copper-plate inscriptions which they will not part with; these should in every case be inquired after and their existence recorded. Where practicable, rubbings, impressions, photographs or other accurate copies should be obtained.

25. In the Canarese districts where S'ilásásanams or inscriptions on stones are most numerous, it seems exceedingly desirable that the Mámlatdárs should be required to give complete lists of all within their respective districts, stating the exact locality and number of lines on each.

26. At Valabhi, where, on an average, from 20 to 30 plates a year have been discovered of late, besides many other antiquities, buildings, &c., it is most desirable that some arrangement should be made whereby the discoveries should not fall into private hands, but be made available for elucidating the antiquities of the province by being secured either for the Lang Institute at Rájkot or for the Archæological Survey, by which they will ultimately be deposited in the Bombay Asiatic Society or India Office.

J. BURGESS,
Archæological Surveyor and Reporter.

LISTS OF REMAINS.

I.—List of Remains in the Ahmadnagar Zilla.

The information respecting these remains is defective, but supplemented for four of the eleven tâlukas by the preceding *Notes* by Mr. Sinclair.

1. Ahmadnagar—Fort of Nagar; Alamgir's Dargah, A.D. 1707; and tombs of the Nizam Shahi Kings. Faryabagh and Bhishtî Bagh palaces and mosque in the latter, and Damri Masjid.
2. Mehekri, 6 or 7 miles east of Ahmadnagar—Salabat Khan's tomb, commonly called Chand Bibi's Mahâl,—an octagonal dome surrounded by a three-storied veranda. It is 100 feet high, and about the same in maximum diameter; now used as a military sanitarium.
3. Párnér—Sangames'war temple built of very large stones; and a bauri near the masjid, south of the Nagar Gate.—These deserve attention.
4. Palshi-Mandwe, Párnér—Two fine modern temples.
5. Dhoke, near Pâkîl, Parner—Dhokes'var cave, a large S'aiva hall and triple cells. Has been surveyed.
6. Vadgáon Darya, Párnér—Temple of Dharyábái on the south. Natural caves modified, but of no architectural interest (*ante* page 4).
7. Ditan, S'rigundi—Temple of Nimráj Báwá, Jâtrá on S'ivrátra day.
8. Sidhtek, Kharjat—A temple of Ganpatí.
9. Kharda, Jamkhed—A strong fort now out of repair.
10. Deva Dáwtuné, Jamkhed—A temple of Khandobá.
11. Puntâmbê, Kopargáon—Temples of Kás'ivishves'war, Jagadambá, Chángdeva (a famous saint who is said to have had 1,400 disciples; the temple is said to belong to about 1650 A. D.). Bâlâji, Kâlbhairava, Râmachandra, Keshavrâja, Gopal-Krishna, Vithal Anapurná, Badrakális'ankar, Trimbakés'war, Rames'war, Mahárudra S'ankar, Ahilyábái's Ghát, and Shivram Dumali's Ghát.—All recent.
12. Kopargáon—The temples of Shukyes'war and Kachés'war were repaired by the Peshwa Government; the temple of Vishnu was built by one of the Peshwas. (See *ante* p. 9).
13. Kokamthân, about 5 miles from Kopargáon—A curious temple of S'iva after the Hemádpanti style, with fine ceiling,—deserving examination.
14. Kumbhâri, Kopargáon—A temple after the Hemádpánti style, with fine ceiling,—deserves examination. Both 13 and 14 probably originally Jaina and of 13th century (*Ind. Ant.*, Vol. IV., page 6.)
15. Kasre, Kopargáon—The foundations and lower wall of the temple of Kal Bhairawa are Hemádpanti on a very archaic ground-plan.
16. Ránjangáon, Kopárgáon—A tank with rampant *grâsdas* on the gokhlés.

17. Ankolá—Temples of S'rigangádharés'war Mahádeva, Siddhés'war Mahádeva. One temple, Siddheshwar's, is *very old*, curious, and much filled up with earth: it is in the form of a cross, elaborately wrought (*J. B. B. R. A. S.*, III., ii., 85; and *I. Ant.*, Vol. IV., page 9, and preceding *Notes*, p. 8). Sri Gangadhar's is a handsome modern temple.

18. Kothûlmukunji, Ankolá—Doorway of "Hemádpanti temple" of Nârâyaṇes'-wara; and foundation of a Hemadpanti temple on which is built that of Kotes'wara.

19. Tirde, Ankolá—Stable for elephants in ruins, in the hill-fort.

20. Tahakári, Ankolá—A temple of Devi, after the Hemádpanti style, now in a ruinous state.

21. Ekdare, Ankolá—Two caves on Mahákáli Hill. (?)

22. Ratanwádi, Ankola—The river Prawara takes its rise from a small architectural work. A temple of Annutes'war Mahádeva after the Hemádpanti style, now in a ruinous state.

23. Harichandragarh, Mouje Pânchanái, Ankolá—Cave temples in the hill-fort sacred to Kedárés'war Mahádeva, Harichandra, and Ganpatí; also at Kushávart or linga cave in a ruinous state. (See Mr. Sinclair's *Notes* to *ante*).

24. Mírí, Sheogaon—Another very old temple. (*J. B. B. R. A. S.*, III., ii., p. 87).

25. Gotan, Newasi—A very ancient temple. (*Ib.*)

26. Tokâ, Newasa, on the Godâvari near Peithan (*Ib.*, 69). Has ancient remains. Information wanted.

II.—Remains in the Na'sik Zilla.

1. Nâṇdûr, Niphar, at the junction of the Kadvâ and Godâvarî—Temple of Madhyameśs'var Mahâdeva on a small rocky islet; said to have been built about 200 years ago; and about 100 feet high.

2. Kolarê—A temple of Mahâdeva and a dharmas'âla.

3. S'iravâdî, Niphar—Temple of Lakshmî Nârâyaṇa, built about 100 years ago, and consisting of a verandah, Sabhâmaṇdap and Garbhârâ.

4. Chândoḍ, Chândoḍ—(*a*) A temple of Reṇukâ Devî, three quarters of a mile north-east from the town, cut in the rocky side of the Râhud-bâri and about 100 feet above the level of the town. Flights of built steps lead up to the Sabhâmaṇdap attached to the excavation. The idol, which is rock-cut, is about 5 feet high. It is supposed to be about 300 years old: the steps and Sabhâmaṇdap, however, were made by Ahilyâbaî Holkar, who is said also to have constructed the tank called Reṇukâ Tîrtha. (*b*) On the west side of the Chândoḍ hill-fort, to the east of the town, is a rock-cut temple in the form of a deep apse 30 feet wide by 21 feet deep, with Jaina sculptures in it, but now dedicated to Kâlikâ Devî. (*c*) The Bâdshâhi mosque built by Firuz Khân Bâdshâh, with a Persian inscription that should be accurately copied.

163

Rs. 12,000 per annum and under the care of pujaris (*J. B. B. R. A. S.*, III., ii., 85); another built by Ahilyâbaî in 1779, and five others.

12. Pâtharde, 15 miles west of Nâsik—(*a*) In the Anjaneri Hill (perhaps originally Anjanîgiri; there are said to be some rock excavations and very old temples; *J. B. B. R. A. S.*, III., ii., 86): on the top is a temple to Devî, and there are ruins of a few small old ones. Information wanted.

13. Châmbhâr Tenkdî, 5 miles north of Nâsik—Here are some rock excavations and an inscription, about which details are wanting.

14. Râmsej, Dindori, 5 miles north from Nâsik—A hill-fort in which is a large cell with a flight of steps descending into it. There is said to be an underground passage leading from it (*J. B. B. R A. S.*, III., ii., 69.)

15. Jambulkê, Dindori, 4 miles south-west of Dindori village, a well 45 feet square—plain Hemadpanti, partially fallen in.

16. Ambegun, Dindori, 21 miles north-west from Nâsik.—Temple of Mahâdeva, Hemadpanti, 40 feet by 36; the roof and portions of the walls fallen in, but richly covered with sculptures of men, animals and battle-pieces, and deserving attention.

17. Wani, 12 miles north of Dindori, a partially ruined plain temple of Mahâdeva, 21 feet by 16, with a defaced inscription on the east side.

18. Kasdasar, 13 miles west of Dindori, on the ghâts, a plain Hemadpanti temple of Mahâdeva 18 feet by 14.

19. Chandîkâpur, 15 miles north of Dindori; steps leading up to the Saptasringa Hill; 360 steps in 576 feet, with an inscription saying they were made by Konbar Girmaji, Krishna Girmaji and Rudraji Girmaji in *Bhu-Ras-Graha-Chandra*—S'ake 1692, or A. D. 1770.

20. Tringalwadi, 3½ miles north of Igatpuri, temple of Brahma Deva in ruins with Sanskrit inscription of S'ake 1266 (A. D. 1344).

21. Met Chandrachi, Igatpuri; three caves filled in.

22. Gâlnê, Malegaum, hill-fort, with several Persian inscriptions.

23. Chandanpur, Digar Pragne, Nimbail, Malegaum.—Temple of Martand, built by Ahilyabâî Holkar.

24. Nimbail, Malegaum—Two large Hemadpanti wells.

25. Chikhal-chal, Malegaum,—old Gauli temple, 37 feet by 22, with carved pillars.

26. Yodge, Malegaum—Temple of Srî Shankar, partly in ruins, 67 feet square and 45 high, with illegible inscription; very old Hemadpanti building.

27. Bangaon, Patode, Nandgaum: Hemadpanti temple of Banes'var, 40 feet by 27.

28. Nagapur, Patode, Nandgaum—A carved Hemadpanti temple, 34 feet by 26.

29. Saptasringa, Kulwan (*Ind. Ant.*, Vol. II., p. 161-164) in the Chándod range of hills, with masonry tanks; one known as the S'ivâlê Tîrtha is sacred to S'iva, and about 40 yards square. The temple of Siddhes'var, now mostly in ruins, but with a dome standing, and having some rather elaborate

5. Indraiwâḍi Hill, 5 miles west of Châṇḍoḍ—a fort of "the Gauli Râj," with caves and some sculptures in the side of the hill, and a Persian inscription below the foot of the steps leading up the rock.

6. Ankai and Tankai, Yeolâ, 6 miles from Manmâḍ railway station—Two hill-forts, and 7 or 8 caves; the largest 37 feet by 24 and 9 feet high.

7. S'innar, 18 miles south-east from Nâsik—(*a*) The temple of Gondes'var or Govindes'var, of which the outer enclosing wall, about 200 feet square, is in ruins, is a *S'ivapañchâyatan* or group of five temples, the central and largest dedicated to S'iva, with a shrine for nandî facing it on the east side. The temples of Sûrya or the sun, and Mahâs'aktî or Devî, occupy respectively the south-east and south-west corners of the square and face each other; those of Vishṇu or Nârâyaṇ and Gaṇapati are placed at the north-east and north-west corners. This temple is said to be 600 years old, is attributed to a Gauli Râja called S'ingani Râjput and his son Govind, and is known as a Hemâḍpanti temple, is richly covered with sculpture.

(*b*) The temple of Ahes'var is on the north-west of the town. It is said to have been built about 1450 A.D. It had originally a Sabhámaṇḍap, but it has been much ruined; it is said to have been Jaina, and is in the Hemâḍpanti style.

8. Bhozapur, 10 miles south of S'innar—Temple of Khandoba cut in the rock in the hill-fort.

9. Nâsik—(*a*) Temple of Srî Râm Panchâvatî, built in 1782 by Rangarâo Oḍhêkar, a Jahagîrdâr—A fine stone temple in a court with a Nagârkhânâ over the entrance. (*b*) Temple of Râmes'var Mahâdeva in Panchâvati, built about 1754 by Nâros'aṅkar Râjebahâdar, a noted chief under the Pes'va Bâlâji Bâjirâo (1740—1762). (*c*) Temple of Sundar Nârâyaṇ, on the Nâsik bank of the Godâvarî, opposite the Râmakuṇḍa or Astivilaya Tîrtha: it is dedicated to Lakshmi Nârâyaṇ. It enjoys a large inâm managed by its pujaris; date of erection uncertain (1748 ?). (*d*) Temple of Kapâles'var in Panchâvalî—said to be the oldest in Nâsik (*J. B. B. R. A. S.*, III., ii., 87). (*e*) The Sîtâ Gumphá or Cave of Sîtâ. (*f*) The temple of Venkates'h, about 180 feet long over all, by 50 or 60 broad, enjoys a jahagîr worth Rs. 20,000. (*g*) The temple of Gorâ Râma, built by Ahilyâbaî, close to the river. (*h*) Temple of Murlidhar, the idol being an exact copy of that of Kunia Murlidhar at Poona. (*i*) Temple of Bhadrakâlî. (*k*) Bhatjibâwâ's math, built by an ancestor of the Vinchurkar. (*l*) Palaces of the Peshwa and of Naros'aṅkar. There are also other temples, ghâts, &c., and about all much more detailed and accurate information is required as to history and endowments.

10. Pându Sena or Tris'îrsha, 5 miles south from Nâsik—A well-known series of Bauddha caves, with many inscriptions, some of which as well as the caves generally, have been much damaged by ascetics living in them (*Tr. Bom. Lit. S.*, III., 526; *J. B. B. R. A. S.*, III., ii., 65; IV., 467; V., 35, 382; VII., 37; Bird, *Hist. Res.*, 61; *Trans. Or. Cong.* 1874, 306). Surveyed in 1877.

11. Trimbak, 20 miles west of Nâsik—Temple of Trimbakes'var, built by Sadâs'ivarâo, *alias* Bhau Sâheb, about 1750, endowed by the Government

stone carving. It is built of large blocks without mortar. Near a Dharmas'âla stands the Samâdhi or tomb of a Râja of Dharmapur. Near by is a fine old Baolî. The cave of Devî Mahismardanî or Sapta S'ringa Nivásnî is the centre of pilgrimage in the base of a perpendicular scarp under the summit of the hill.

30. Dhodap, Kulwan—Hill-fort, with an inscription on the gate.

31. Karhé, Báglaṇa—A temple dedicated to Dudheswar Mahâdeva, with a small tank.

32. Saṭáṇé, Báglaṇa—Temples of Devî, Mahâdeva, Khandoba, and Mâruti—mostly destroyed by a flood in 1872, but since rebuilt. A jatrá is held in December.

33. Devalané, Báglana—A temple to the north of the village, built of stone in the Hemádpanti style.

34. Pimpaladaré, Báglana—Temples of Viṭhobá and Khandobá.

III.—Remains in the Puna Zilla.

1. Puṇá, Havelí—Temple of Pârvati. Jâtrá in honour of Kârtiká Swámí.—A temple near Nágajhari, Bhavání Peṭh.—A temple of Bhaván.—West of Puṇá is a very fine old temple of Sangameshwar.

2. Bhámburde, Haveli—A Brahmanical cave. (*Jacquemont Voy. dans l'Inde*, III., 584, and pl. 80.; *J. B. B. R. A. S.*, III., iii., 65, 107; *Ind. Ant.*, VI., 98).

3. Páshán, Havelí—An old temple; has a jâtrá and melá in honour of Somés'war Mahádeva. (Information wanted.)

4. Uurulî, Haveli—A monolithic temple said to be in the neighbourhood—information wanted. (Cont. *J. B. B. R. A. S.*, III., ii., 65)

5. Rávet, Havelí—A small temple; has jatrá and melá in honour of Dharma Rájá. (Information wanted.)

6. Ayarâ, 5½ miles E. S. E. of Tâlegaṅv,—Caves: (*J. B. B. R. A. S.*, III., ii., 106),—information desiderated.

7. Kheḍ—Mosque and tomb of Dilâwar Khan.

8. Bhoragiri, Kheḍ—Temples of Mahádeva called Bhimas'ankar, built by Náná Phaḍnavis; and caves (?) (*J. B. B. R. A. S.*, III., ii., 106). Information wanted.

9. Nigdale, Kheḍ—Temple of Devî on the plateau over the Bhima S'ankar Ghâṭ.

10. Manchar, Kheḍ—A fine reservoir with an inscription.

11. Chákaṇ, Kheḍ—Fort built by Malikutt Tijar; 7 miles west is Bhâmchandra Caves originally Bauddha (*Ind. Ant.*, V., 253).

12. Kadûs, Kheḍ—A temple of Mahádeva, probably modern, called Kales'war. When and by whom built?

13. Dhond, Bhimathadí—A temple built by Sukaṭadkar,—recent. Jatrá held in honour of Kála Bhairava Deva.

14. Kurakumbha, Bhimathadí—A temple (age?). Jatrá held for ten days in honour of Phirgái Devi.

15. Nânagânw, Bhimathadí.—An old temple. Jatra held in honour of Rásási Deví. (Information wanted.)

16. Páragáńw, Bhimathadi—A temple (age?) where a jatrá is held in honour of Tukái Deví.

17. Sirasuphal, Bhimathadí—A temple of Sirsái Deví, (age?) and jatrá and melá held in her honour.

18. Válaki, Indápur—A tomb of Santabáwá near the junction of the Nirá and Bhimá (age?)

19. Varavande Bhimathadí—A temple. (Information wanted.)

20. Nânâ Ghát, Mouje Ghatghar, Taluka Junnar—Several caves used as dharmsâlâs (not temples), of which one has a Palí inscription of the Andhrabhritya dynasty. Ruins of a small structural temple just above the ghât (*Ind. Ant.*, II., 10, 43; *Mem. Arch. Sur.*, No. 2; *Trans. B. L. S.*, III., 526; *J. B. B. R. A. S.*, III., ii., 62; V., 160, 428; IX., cxix; *J. R. A. S.*, IV., 281) also the hill-fort of Tivdhan.

21. Junnar—(*a*) Fort of S'ivanerí and mosque of Chând Bibí in it; (*b*) Bauddha cave temples, viz., at Ganes'a Sena to the north, Tuljâ Sena south-west, S'ivarenî and Mânmodi south-east; (*c*) Jumâ Masjid; (*d*) Hafiz Bâgh, and many tombs.

22. Púr, Junnar—Temple of Kukades'war, of the Hemádpanti style, in the jungle in good condition.

23. Bele, Junnar—An old and fine Hindu reservoir.

24. Shelarwádi, Máwal, 2 miles south-east of Talegâm—Buddhist rock excavations (*J. B. B. R. A. S.*, III., ii., 54; *Ind. Ant.*, V., 252).

25. Nânolí, Mâwal, 4 miles north of Talegâm—Rock excavations (*Ind. Ant.* V., 252).

26. Buddhawádi and Vehergánw (North), said to have Buddhist excavations—(*J. B. B. R. A. S.*, III., 55),—information required.

27. Mahâgaum, Mâwal, Hemádpanti temple of Mahâdeva; by a tank; 12th or 13th century.

28. Kârla, Bhâjâ, and Bedsâ—Well-known Buddhist caves; the Chaitya at Kârla, being the finest, and that at Bhâjâ, one of the oldest in Western India. (*Tr. B. L. S.*, III., 527; *J. B. B. R. A. S.*, I., 438; III., ii., 48, 62; IV., 372; V., 152, 159, 378, 381, 386, 426; *J. R. A. S.*, VIII., 57, 222; Lord Valentia's *Travels*, II., 165). These all deserve preservation.

29. Deogarh, and Dadura. / Dalewádi (? Purandar). / Gomuza. — Some small caves: information much required.

30. Jejurí, Purandar—A fine temple of Khandobá, built by Ahilyâ Bâi, and two tanks A.D. 1755.

31. Sonorí, Purandar—Ruins of the fort of Malhargadh.

32. Shirwal, Bor—Several rock temples in the territories of the Sachiva. Inquiry should be made for others besides those at Shirwal, which are Bauddha caves.

33. Málsiras, Purandar—An old temple of Bhules'war Deva on a hill, the Pant stone idols of which were destroyed by the Mughuls.

34. Roti, Indápur—A modern temple of Tukái Devi, built by Pálaskar Médhé Kulkurni.

IV.—Remains in the Thana Collectorate.

1. Kalyân— Temple of Amranâtha, at the village of Ambarnâth or Amranâth, 4 miles south of Kalyân: a fine temple of the style of the 11th century (A.D. 1060). Though small it is richly carved and of great interest as a good type of its age. In a return sent in to Government, however, it was described as "constructed of stones, decorated with sculpture and carved work; in a dilapidated condition. These remains do not possess much merit in an architectural point of view" !! (*Jour. B. B. R. A. S.*, III., ii., 348; IV., 374; IX., 219; cvii, cxxxviii; also *J. R. A. S. V.*, 177; *Ind. Ant.*, III., 316).

2. Bhau Malang Fort, Kusivali, Kalyan—Two plain cells.

3. Bhau Malang—Fort, Muhammadan shrine and another called the Palki. Information required.

4. Vasái or Bassein—Ruins of a fort and of several churches built by the Portuguese, some of them of considerable interest. (*J. B. B. R. A. S.*, I., 34).

5. Agási, Vasai—A fort built by the Portuguese called Arnálá. Caves are *said* to exist in the neighbourhood. (*J. B. B. R. A. S.*, III., ii., 47.)

6. Gaur Kamati, Karjat—Excavations known by the name of 'Bhimgarh' containing a circular hall and a narrow passage leading to it. More details needed.

7. Khotala Hill, near Pet Karjat—Cave temples—a temple, a hall, twelve cisterns, a pedestal and a flight of steps, all hewn out of the solid rock.

8. Ambeoli, Karjat—Excavations,—small temples dedicated to the Hindu gods Mahádeva, Murlidhar, Vithoba, and Rám Lakshman, besides seven rooms and a cistern, all hewn out of the solid rock. (*J. B. B. R. A. S.*, III, ii., 105.)

9. Hal Khurd, Karjat—In a hill near are rock excavations, consisting of seven rooms and a cistern hewn out of the solid rock; one of the rooms has in it a few Hindu idols. More details required.

10. Kondána, 6 miles from Karjat—An old Chaitya somewhat in the style of Bhájá, and probably dating from about B.C. 200, with an interesting vihara and other caves. (*Ib.* and IV., 141.) Surveyed.

11. Vadavli, Bhivandi—There is a celebrated modern temple here of Vajrábái, where a játrá is held in Chaitra.

12. Lonád, E. of Bhivandi,—a small old temple of Mahadev of the style of Ambarnâth. Also a cave with some sculptures, but it is doubtful whether they are Hindu or Buddhist. (*Ind. Ant.*, IV., 68). The cave has been surveyed.

13. Bhivandi—A beautiful tomb of Husain Shâh. (*Ind. Ant.*, IV., 65.)

14. Ganes'puri, W. of Vadavli—Some sculptures of an old temple. (*Ind. Ant.*, IV., 67.)

15. Gunj, Wâde—A tank, with ruins including an old temple of Kâlkâ Bhavânî. (*Ib.*) A cave in the mountain behind.

16. Peth Mahulî, Shâhâpur—At the foot of a most striking mountain, on the summit of which are the remains of a fine old fort; in two of the gate bastions are caves, with some Hindu and Mhummadan remains and inscriptions. The only Hindu inscription is on a Sati-stone, first line illegible, 2nd "Sri Padmâvati Sati." Two Musalman inscriptions on the Idgah, one fallen, the other *in situ*. Four more picked up lying about are now in charge of the Mulâna, Shahpur.

17. Karbeli, Dâhnu—A fort called Indragadh on a small hill—undescribed.

18. Tulsi, S'ashtî—Near this are the Kânherî rock temples, and on the island of Salsette are also the rock temples of Jogeshwari, Mandapésvar (S'aiva), Amboli, and Magáthánâ (Bauddha). (*Tr. B. L. S.*, I., 41; III., 527, Ousley's *Travels*, I., 77; *J. B. B. R. A. S.*, III., ii., 36; IV., 132, 369, 464; 470; V., i.; VI., i., 116, 157; *Archæologia*, VII.; Du Perron, &c.).

19. Elephanta Caves—These are well known.

V.—List of Remains in the Kala'dgi Collectorate.

Revised by J. F. Fleet, C. S.

1. Bijápur—(1) Ibráhim Rozah, (2) Mehtar Mahál, (3) Jamá Masjid, (4) Tomb of Muhammad Shâh A.D. 1600, (5) Palace of Asar Sharif (described *Asiat. Res.*, XIII., 432; *Tr. B. T. S.*, III., 55-63; *Jour. B. B. R. A. S.*, I., 367-390; III., ii., 87, 253; VIII., cxlv.; IX., xlix; *and Architecture of Bijapoor.* (*a*)

2. Tidgundi, Bijápur, (*Ind. Ant.*, I., 80) inscription.

3. Sâlótgi, Indi, (*Ind. Ant.*, I., 205) inscribed stone, deserving of preservation.

4. Bádámi: three Brahmanical and one Jaina cave, with inscriptions and sculptures in good preservation (*Rep. Archæol. Survey*, 1873-74); also several old temples with inscriptions, and a dargah.

5. Pattadkal, Bádámi; several very old temples, Brahmanical and Jaina, probably dating from the 5th to the 8th century A.D. (*Rep. Archæol. Sur.* 1873-74). Some new inscriptions have been turned up and copied here.

6. Banas'amkarí, Bádámi.—An old temple, and a Vijayanagara inscription dated S'aka 1465, (see *Ind. Antiq.* for December 1875), and some others.

7. Kattagêri, tâlukâ Bâdâmi.—Two Châlukya Old-Canarese stone-tablet inscriptions, one dated 'Saka 1018, and the other about the same time; and remains of a large system of tanks.

8. Kelawadi, tâlukâ Bâdâmi.—An old temple, and an Old-Canarese stone-tablet inscription (of the Sinda family). This requires to be visited.

9. Nandikés'war, Bádámi.—Temple of Mahákútadéva with short inscription and linga-worship remains.

10. Bêlûr, tâlukâ Bâdâmi.—In the fort, partly under the level of the ground, a large temple of Nârâyaṇa, now disused, with a Châlukya Old-Canarese stone-tablet inscription, dated S'aka 945. In the shrine of this temple are three stone images of Brahma, Vishṇu, and S'iva, about three feet high, standing; they are fine specimens and worthy of being removed to a museum; they could easily be detached from the ablution-trough on which they stand in a row. Also in the fort, in front of a modern shrine of Hanumanta, a Châlukya Old-Canarese stone-tablet inscription, dated S'aka 963; but the greater part of it is now illegible.

11. Aihoḷe, Hungund.—Many very ancient temples, a Brahmanical and a Jaina cave, and several inscriptions, one of which, a Châlukya inscription, is dated S'aka 507 and is the oldest stone-inscription of known date in these parts, with the exception of the Châlukya inscription dated S'aka 500 in the Bâdâmi cave (*Arch. Rep.*, 1873-74, *Ind. Ant*, Vol. V. and Mr. Hope's *Inscriptions in Dharwar and Mysore*, Plates 1 to 8). Some new inscriptions of importance have been turned up and copied here.

12. Hungund.—Remains of a Jain temple called Mêguṭi on the hill overhanging the town. Many curious sculptures from this temple, some of them obscene, have been built by way of ornamentation into the wall of the big well in front of the new tâluka kachêri. Also an Old-Canarese stone-tablet inscription somewhere in the town, which, through bigotry, was not shown to me. I only heard of it after leaving the place. It is said to be well preserved, and should be copied.

13. Saṇgam, Hungund, at the confluence of the Malaprabhá and the Krishṇá; temple of Saṇgamés'waradéva, and an inscription.

14. Karaḍi, tâlukâ Hungund.—An old Jain temple, partly below the level of the ground in the centre of the village, with a fragment of an Old-Canarese stone-tablet inscription of about S'aka 1075. Also a Canarese inscription of the Vijayanagara King Sadâs'ivadêvarâya, dated S'aka 1475.

15. Nandwâḍige, tâlukâ Hungund.—A small and old temple with a Râshṭrakuṭa Old-Canarese inscription, dated S'aka 823. In the fort, a monolith, 8 feet 9 inches high, exclusive of the capital, which is missing, near the temple of Is'wara. It has Old-Canarese inscriptions on its front and sides, but a great part of them is illegible. It is probably a "Jayas tambha," or "pillar to commemorate a victory," of one of the later Kâdamba rulers of Banawâsi or of Goa.

16. Kelûr, tâlukâ Hungund.—Some liṅga shrines,—small, but of peculiar construction, and apparently old,—on the south side of the tank.

17. Arasîbîḍi, tâlukâ Hungund.—This is the ancient Châlukya capital, Vikramapura. The ruined embankment of a very large tank; two ruined Jain temples; and two large Châlukya and Kalachuri Old-Canarese stone-tablet inscriptions.

18. Bhairanmaṭṭi, tâlukâ Bâgalkôṭ.—A very well-preserved Old-Canarese stone-tablet inscription of the Sinda family, subordinate to the Châlukyas, dated S'aka 911 and 955, standing near a small modern shrine of Hanumanta.

19. Hallûr, tâlukâ Bâgalkôt.—On the top of the hill a rather curious Jain temple converted into a linga temple, with a stone ladder leading up to the roof, on which is also a small shrine. Contrary to rule, the building faces south. On the front and side walls are eight standing figures of Jinêndra, four of them have a seven-hooded cobra standing up behind the figure, and forming a canopy for the figure with its hoods. The other four have two single-hooded cobras, coiled and erect and with hood expanded down by the feet of each figure,—one cobra on the outside of each foot. In front of the temple is a fragment of an Old-Canarese inscription, almost illegible.

20. Bêwûr, tâlukâ Bâgalkôt.—At a small temple of Sômês'wara a large Châlukya Old-Canarese stone-tablet inscription of the time of Trailôkyamalla. The inscription, on the front and one side of the stone, is only legible here and there. The linga in this shrine is one of the few to be found with a face of the god carved on it; it would be worth removing to a museum on this account. Also, in the outer part of the village is an old temple of some interest, which has been unauthorizedly appropriated as a residence by a family of potters.

21. Maûkanı, tâlukâ Bâgalkôt.—Temple of Îs'wara, with an Old-Canarese stone-tablet inscription, let into the wall in the interior, part illegible, of the Yâdava king Simhanadêva.

22. S'irûr, tâlukâ Bâgalkôt.—In the town a linga temple of Râmalinga, (originally Jain), and a Vaishnava temple of Lakshminârâyana, both with Old-Canarese inscriptions, more or less illegible, dated S'aka 1071, 1095, 1096, and 1108. On the south bank of the large tank, an old and interesting S'aiva temple of Siddhês'wara, originally Jain, with surrounding shrines in the courtyard. Contrary to rule, it faces west. The sloping slabs of the roof are supported by an intricate system of stone rafters and battens. The wall and columns have many sculptures, of good work, but the whole building is covered with an unusually thick coating of whitewash. Removing this on the outside face of the south side wall, four Sanskrit and Old-Canarese inscriptions, of some Kollâpûr family, feudatory to the Châlukyas, were discovered, dated S'aka 972, 985, 990, and 1021. The two shortest, at the west end, were cleaned pretty well and copied. The other two require further cleaning before they can be properly copied. None of them could be cleared well enough for *fac similes* to be taken; this must be done with chemicals.

23. Bîlgi, tâlukâ Bâgalkôt.—On the north of the town a large well, called "the well of the six bullocks," with Canarese, Marâthi, and Persian inscriptions recording the construction of it in S'aka 1630. The well is a very fine one, with an arch of Musalmân design to support the side walls of the steps. There are some small staircases, and, on the east side, a temple, cleverly arranged in the interior of the masonry. Also another, but inferior, well in the town, called "the king's well," with Canarese, Marâthi, and Persian inscriptions recording the construction of it in S'aka 1526; the Canarese inscription here is *in relief*. About a mile to

the south of the town, a mediæval temple of Siddhés'wara, with one line of writing in Bâlbôdh, recording the construction of the eastern gateway in S'aka 1517.

24. Mahâkûṭa, Bâdâmi, and Banas'aṁkarî, tâlukâ Bâdâmi.—Some new inscriptions of importance have been turned up and copied here.

NOTE.—Most of the inscriptions at the above places have been copied by Mr. Fleet, and will be published, with some *fac similes*, in the *Indian Antiquary*, or in the third *Archæological Report*.

PRINTED AT THE GOVERNMENT CENTRAL PRESS, BOMBAY.

B 113—8

B. B. R. A. S.

Not to be kept more than days.

Last issued on the Vol.

Names of applicants	Issued.	Returned.

Bombay Branch Royal Asiatic Society

C 16 — 193

No. 6]. Archæological Survey of Western India.

REPORTS

REGARDING THE

ARCHÆOLOGICAL REMAINS

IN THE

KURRACHEE, HYDERABAD, AND SHIKA'RPUR COLLECTORATES, IN SINDH,

WITH

PLANS OF TOMBS.

C 16 18

Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.
1879.

No. 13 of 1877.

General Department.

Commissioner's Office,
On the Indus, 6th January 1877.

MEMORANDUM.

1. Letter No. 307 from Deputy Collector, and Statement of Tombs, Kurrachee.
2. Hyderabad letters Nos. 308 and 1506, with photographs.
3. No. 2730, dated 4th August 1876, Shikárpur, with vernacular papers and translation, marked E.

The accompanying reports, noted in the margin, are submitted to Government in reference to their memo. No. 207, dated 18th January 1876.

2. The information received from Shikárpur is not so full and satisfactory as the Commissioner could have desired. If possible, further information from that district will be collected and submitted to Government.

W. LEE-WARNER,
For Commissioner in Sind.

No. 307 of 1876.

General Department.

To

The COLLECTOR of KURRACHEE.

Deputy Collector's Office,
Kurrachee, 4th May 1876.

Sir,

In compliance with the instructions contained in the Commissioner in Sind's memo, No. 193, dated 20th February last, copy of which was forwarded under your No. 682, of the 26th idem, I have the honor to furnish descriptions of several of the most important tombs at and on the Makli, near Tatta; there are, of course many more of very little importance, which, owing to their being in ruins, are impossible to describe, and I have, consequently, omitted them.

2. I was unable to ascertain the original cost of any, except the Jami Masjid.

3. The historical details given, have been procured by me from Sayid Husain Ali Shah, son of Sayid Sabar Ali Shah, of Tatta, who furnished the same to me from a manuscript, entitled the *Tufat-il-Koran* (gift for the blessed), which he has in his possession, being a local history compiled by his family.

4. Sayid Husain Ali Shah's ancestor, Sayid Ali Sher, son of Sayid Shakrulá, settled at Tatta in the year 927 Hajri (A.D. 1520), many years before any of the tombs or masjids described by me were built, and the information furnished by him may be considered reliable.

5. Slabs will be procured and forwarded hereafter.

I have, &c.,
S. W. TYNDALL,
Deputy Collector of Jerruck.

(True Copy.)

W. LEE-WARNER,
Assistant Commissioner in Sind.

(See pages 35, &c.)

TOMB OF SAYID ALI SHIRAZI.

This and numerous other small tombs, which are in tolerably good order and enclosed by one court-yard, are situated on the Makli range of hills, about three miles from Tatta; some of the small tombs are inside the main building. The foundation and plinth are of stone, but the rest of the buildings is of brick-masonry, plastered over.

The roof consists of one large and two small domes—is oblong in shape, *i.e.*, 48½ × 33 feet. A few of the smaller tombs within the court-yard bear inscription, but that of Sayid Ali Shah bears none.

This tomb was built by the Jokhias,—date not known. Sayid Ali Shirazi died in 980 Hajri (A.D. 1572).

TOMB OF NAWAB AMIR KHULIL KHA'N.

This tomb, which is in ruins, is situated on the Makli range of hills, near Tatta, and was built during the life-time of Amir Khulil Khán, viz., between the years 980 and 993 Hajri (A.D. 1572 and 1585), during the period that Mirza Mahomed Baki Khán governed Lower Sindh. Nawab Amir Khulil Khán is said to have been so peculiar and so conscientious a man that he left directions not to bury his body inside the tomb, but near it. Seven Hafizes, or religious devotees, were buried in the tomb.

The tomb, which has a domed room, stands in the middle of a court-yard; the foundation and plinth are of stone, but the rest of the structure is of glazed coloured bricks, having a few perforated slabs introduced between them. The tomb is octagonal in shape outside, but square inside. Each side of the outer octagon is 24 feet in length; the sides of the side square are 21 feet each.

The court-yard around the building is 156 feet square. Inside the dome are four tombs, each bearing legible inscriptions in the Arabic character; there are also legible inscriptions in the same character on the outer walls of the building.

TOMB OF MIRZA ÎSA KHA'N TURKHAN.

This tomb, said to have been built in 981 Hajri (A.D. 1573), is situated on the Makli range of hills near Tatta. It and several other small tombs stand within a large square court-yard, within which there are also two minor court-yards; the entire structure is of sculptured stone. Legible inscriptions in the Arabic character are to be found in many of the slabs above the door-ways of the court-yard and of the several small tombs comprised within it. There are also a few perforated stone slabs artfully introduced in two or three places.

On the death of Mirza Shâh Hasan Arghun, who ruled over the whole of Sindh and died without issue, the province was divided and governed by two chiefs. Sultan Muhamed Bakr Khán took Sehwan and all to the north of it, and Mirza Îsa Khán took the remainder, and was the first of the Turkhans to govern Lower Sindh, which he did from 962 Hajri (A.D. 1555) until his death in 980 Hajri (A.D. 1572).

TOMB OF MIRZA MUHAMMAD BAKI KHA'N, SON OF ÎSA KHA'N TURKHAN.

This tomb, which is in ruins and said to have been built in 994 Hajri (A.D. 1586), is situated on the Makli range of hills near Tatta. It stands in the centre of a large court-yard, 95 feet square; the foundation and plinth are of stone, and the superstructure is of glazed bricks. Stone slabs over the door-ways bear legible inscriptions in the Arabic character.

Mirza Muhammad Baki Khán assumed the government of Lower Sindh on the death of his father Mirza Îsa Khán in the year 980 Hajri (A.D. 1572), and died in the year 993 Hajri (A.D. 1585).

JAM AMÎR KHUSRO KHA'N.

This masjid, better known by the name "Duhgiran-ji-Masjid, is situated at Tatta outside the town; it was built during the life-time of Amîr Khusro Khán in 997 Hajri (A.D. 1589); it consists of one main dome and two smaller ones communicating with each other and with the court-yard in front by arch-way openings. The foundation and plinth are of stone, but the rest of the building is of brick. The interior is lined with coloured tiles.

The "Mehrab", or pulpit, is of carved stone, and bears a legible inscription in the Arabic character; there are also legible inscriptions in the same character on the walls below the springing of the domes.

The length of the building, which is in ruins, is 98 feet, and its breadth 84 feet.

TOMB OF MIRZA JA'NI BEG, SON OF PAYEND BEG, AND GHAZI BEG, SON OF JA'NI BEG TURKHAN.

This tomb, which is partially in ruins, is situated on the Makli range of hills near Tatta. It was built about 1009 Hajri (1600 A.D.) It stands on a raised platform in court-yard, is octagonal in shape, each side being 25 feet long, and

has a domed roof. The foundation and plinth are of stone; the rest of the superstructure is of glazed bricks of the best description; it bears a legible inscription in Arabic character above the entrance door of the court-yard and also above the front door of the dome itself, as well as on the walls. The stone slabs around the doors of the court-yard and of the dome are elaborately and beautifully carved, and there are also a few perforated slabs above the door-ways of the dome. Inside the dome there are three tombs: two of them are built of marble and one of stone, and they all bear legible inscriptions in the Arabic character.

Mirza Jani Beg, son of Payend Beg Turkhan, was the last of the Turkhans who governed Lower Sindh, the capital of which was Tatta. He succeeded to the government on the death of his grandfather Mirza Baki Turkhan in the year 993 Hajri (A.D. 1585), his father being mad and in consequence unable to carry on the government. He had ruled for seven years, when Abdul Rahim Khán, a nawab or lieutenant of Akbar's, the Emperor of Delhi, conquered Sindh. Mirza Jani Beg, having proceeded to Delhi, tendered his allegiance to the emperor, by whom he was graciously received, and a title conferred on him. The country was restored to him, but he was not allowed to return to Tatta.

The government was carried on by his agents until his death, which took place in 1008 Hajri (A.D. 1599), when his son Ghazi Beg was called to Delhi. Ghazi Beg remained there some years, after which he was appointed governor of Kándhár, over which province he ruled until his death, which took place in 1020 Hajri (A.D. 1611).

The remains of Ghazi Beg and of his father were carried to Sindh, and in 1022 buried in this tomb, which has taken its name from them.

TOMB OF NAWAB MIRZA ÎSA KHA'N.

This tomb, which appears to be in a good state of preservation, is situated on the Makli Hill near Tatta; it was commenced in 1037 Hajri (A.D. 1627) in the beginning of the reign of Shah Jehan, the Emperor of Delhi, when Nawab Amîr Khán, son of Nawab Kasim Khán, was governor of Sindh, and was completed in 1054 Hajri (A.D. 1644) before Nawab Îsa Khán's death. The stones used in building the tomb all came from Junágarh.

The tomb is 70 feet square, and stands on a raised platform in the middle of a court-yard; it is built of stone throughout, the carving on which is most elaborate; it has a veranda all round with an upper story over it; the veranda and upper story are supported on 128 massive square stone columns, elaborately carved. The roof of the main building consists of dome, built of stone, but that of the veranda and of the upper story over it consists of beautifully carved stone-beams and slabs, with the exception of a few places, where, either for want of skill or funds, domes appear to have been erected at a more recent date instead of the original platform, which must have fallen in, or have been otherwise injured by the hand of time.

On a raised platform inside the domed building, as also on the inside of the walls there are eleven tombs, each bearing legible inscriptions in the Arabic character;—legible inscriptions in the same character are also to be seen over the entrance-door of the court-yard, and there are two flights of stone-stairs on the east side, leading to the roof of the building.

Nawab Mirza Îsa Khán died about the year 1054 (A.D. 1644).

TOMB OF DEWAN SHRUFA KHA'N.

This tomb, which is at present in ruins, was built in 1049 Hajri (A.D. 1638) whilst Dewan Shrufa Khán was still alive, and is situated on the Makli Hills near Tatta. The court-yard wall, which surrounds it, was built in 1054 Hajri (A.D. 1644), or the year in which Dewan Shrufa Khán is said to have died, as no further account of him is given after that date. Dewan Shrufa Khán was the grandson of Mîr Alak Arghun, and was "nawab," or minister, during the government of Nawab Amîr Khán, and remained in office until the year 1054 Hajri (A.D. 1644).

The tomb, which has a domed roof, stands on a platform in the centre of a court-yard; the dimensions of the platform are 19'9" × 67'; the tomb itself is 38½ feet square. The foundation and plinth are of stone, but the rest of the structure is of glazed coloured bricks of the best description. There are several small tombs inside the building, each bearing legible inscriptions in the Arabic character; there is also an inscription in the Persian character over the entrance-door of the main building.

JAMI MASJID.

This building is situated in the town of Tatta; it was commenced in 1054 Hajri (A.D. 1644), and completed in 1057 Hajri (A.D. 1647), but the floor was not laid down until 1068 Hajri (A.D. 1657); it cost 9 lakhs of rupees. The foundation and plinth are of stone; the rest of the building is of burnt coloured bricks. The roof consists of ninety-two domes, three of which are very important ones; the interiors of these three domes are lined with tiles of various colours blended with remarkable taste. The length of the centre building is 305 feet and its breadth 170 feet, with door-ways on the south, north, and west sides; the building is just beginning to show signs of decay.

Over the arch-ways of the two principal domes, on the east and west side, there are legible inscriptions in the Arabic character.

TOMB OF MIRZA TUGHRAL BEG.

This tomb, partially in ruins, was built in 1095 Hajri (A.D. 1686), the year in which Mirza Tughral Beg died; it stands on a platform in the middle of a court-yard. The structure is of sculptured stone throughout, with the exception of the dome, which, although constructed with stone inside, has a covering of bricks on the outside. The tomb is 16 feet square outside; but, by a skilful arrangement by filling in the four corners with extra stone columns, the inside has been converted into an octagonal in shape, each side being 5½ feet in length. The dome is supported on twelve stone carved columns, and inside is a tomb, bearing a legible inscription in the Arabic character; there are also inscriptions in Arabic over the northern entrance of the tomb, and an inscription in Persian character on the west side.

S. W. TYNDALL,
Deputy Collector of Jerruck.

"*Copies.*"

No. 308 OF 1876.

GENERAL DEPARTMENT.

To

THE COLLECTOR OF HYDERABAD.

Deputy Collector's Office,
Camp Moro, 12th July 1876.

SIR,

With reference to your endorsement No. 395 of 24th February last, I have the honor to enclose herewith three copies of a photograph of "Thal Mir Rukan," near Daulatpur, with a full description of the building and the traditional accounts of its origin.

2. There are few tombs of the Mirs of Khairpur, a mile south-east from Shahpur Chakar, in Sakrand Taluka; but, as in construction they are similar to those at Hyderabad, and possess no historical account of interest, they have been omitted.

3. The delay in submitting this report is due to the fact that a photograph of the Thal was to be taken on the spot, as directed by the Commissioner in Sind in his No. 193, of 20th February last.

I have, &c.,

PAROOMULL,

Deputy Collector of Naushahro.

DESCRIPTION OF "THAL MIR RUKAN" AND THE TRADITIONAL ACCOUNT OF ITS ORIGIN.

The cylindrical tower, of which the accompanying are the photographs, stands on the east side of the Hyderabad and Rohri postal road, in the Moro Taluka of the Hyderabad Collectorate and eight miles south-east from Daulatpur, from which it is reached by a tolerably good road of late construction.

Near its site there is no village of any size, nor marks of any having ever existed. A few artificial mounds near the base of the Thal are covered with graves, but the place has not been known to be used as a burying-ground within the memory of the present generation. A short distance to the north-west of it there is a grave-yard, which is still used for interment.

The "Thal" itself is a solid circular block of burnt brick and mud surrounded by a mound, 16 to 18 feet broad and 5½ feet high. Above this the mason-work, as it now stands, is about 50 feet high. It is encircled by two bonds of pilasters, of which there are 20 in each bond; measured on the upper bond, the circumference is 146 feet 8 inches and on the lower 160 feet. Below this no correct measurement can be arrived at, owing to the people having removed some bricks, and the original outline being defaced. To the base of the lower line of pilasters the height is about 22 feet, height of pilasters in the lower line from base to capital 5 feet, and 7½ feet o the base of the upper line, the columns of which are 4 feet high. The capitals are nrved, and the upper line had been surmounted by an ornamented bond: but

present very little of it remains intact, and the whole of the building above it is more or less defaced. The bricks used are of the following dimensions:—length 1 foot 4 inches, breadth 11 inches, thickness 3 inches.

There is no authentic history of "Mir Rukan Thal," and current traditions of its origin are meagre. They are as follows:—

A wealthy fisherwoman, named "Rukan", had this tower erected with the object of landing her wares from its summit, to which, however, there is no visible means of easy access.

Another version is, that a king, who had no son, wishing to perpetuate his name, was induced by his councillors to erect this tower.

A third account is, that Mir Rukan, a Hindu rája, ruled there in Hajri year of 600, or A.D. 1183, and had two brothers by name Bhim and Bahman. They divided their kingdom into three divisions as follows:—

First division consisted of "Belo Kandi Pargaha", and was assigned to Bahman, who built a fort at the village of Dán Dahri, Taluka Sákrand. The second division, comprising Khito and Sahti Parganas, fell to the share of Mir Rukan, who erected this tower within his limits. The third division, composed of Thar and Nára, which was given to Bhim, and who also built a fort to the east of Kathri village in Tapa San, Taluka Moro. This version seems to be more correct than any other account I have heard of.

Remarks.

It appears that some bricks of this building have been removed by people for the last five or six years. All such ancient buildings, if made over to the charge of the officers of either the Revenue or Public Works Department, will be less liable to such damages caused by the people.

(Signed) PAROOMULL,
Deputy Collector of Naushahro.

No. 1506 of 1876.

GENERAL DEPARTMENT.

Collector's Office,
Hyderabad, 14th July 1876.

True copies, together with photos, submitted to the Commissioner in Sindh, in reference to his memo. No. 193, dated the 20th February 1876.

2. No sort of historical or legendary interest appears to attach to this ancient building near Daulatpur.

3. Reports of other Deputy Collectors will be forwarded when received.

L. D'A. DUNSTERVILLE, Lieut.-Colonel,
Colle-

(*See page* 34.)

No. 2730 of 1876.

General Department.

From

Lieut.-Colonel R. WALLACE,
Collector of Shikárpur,

To

Colonel Sir W. L. MEREWETHER, K.C.S.I. and C.B.,
Commissioner in Sindh.

Kurrachee,
Collector's Office, Camp Sukkur, 4th August 1876.

Sir,

Referring to the accompaniment to Government Resolution No. 207 of 18th January 1876, and your memo. No. 193 of 20th February 1876 following, calling for a new and complete list of the various monuments, architectural or historical, in the Shikárpur District, I have the honor to give below a description of such of them as my Deputy Collectors have been able to furnish:—

Lárkána Division.

(1). No. 21. The *kuba or tomb of Sháhul Muhámmád Kalhora* is situated on the right bank of the Ghár Canal, in Tapa Mahi, Taluka Kambar, and is about six miles both from Kambar and Lárkána. It would appear that Sháhul Muhámmád devoted his life to religion, and was a worker of miracles. In Hajri 1030 (A.D. 1613) he was killed by the Pathâns for reasons unknown. He was accounted a martyr, and in 1188 Hajri (A.D. 1771) Miyan Ghulam Shah Kalhora, the then ruler of Sindh, caused this *kuba* to be erected to his memory. This building consists of a domed room, 35½ feet in height and 15½ square at the base. The dome itself is covered with *chiroli* (burnt mica) plaster. The walls are faced with the usual coloured tiles. The building contains two tombs, those of Sháhul Muhámmád and of his son Shah Hassan.

(2). No. 22. The *kuba of Shah Baharo* is situated on the right bank of the Ghár Canal, close to Lárkána. Shah Baharo appears to have been an inhabitant of what is now Mir Ali Murad's territory. He was appointed to an important military post by Miya Nur Muhámmád Kalhora, then ruling in Sindh. He subsequently settled near Lárkána; his village, which was named Baharpur, still exists. He died in 1148 Hajri, and in 1188 (A.D. 1771) Nur Muhámmád's son, Miyan Ghulam Shah Kalhora, erected this building to his memory. The building has been constructed on a brick-paved platform, which is 75 feet square. The *kuba* itself occupies an area of 39 feet square. The height to the crown of the dome is 47 feet. The outside of the dome is covered with glazed tiles of a bluish grey and green colour.

(3). The inside is decorated with red paint on a chunam ground. The walls are faced with coloured tiles, and inside on white glazed tiles are the following inscriptions in Persian, which are not only laudatory of the person who

the building is erected, but contain passages from which the date of the construction of the *kuba* can be ascertained :—

عجائب گنبدی در زیر گردون ثریا وار خوش جمع گشته است
بهارست این به گنبد در تماشا جهان گوید که این خورم بهشت است
بود شاه بهار از صاحبش نام که در دنیا بجز نیکی نگشت است
ز تاریخش چو پرسیدیم گفتند هزار و یکصد و هشتاد هشت است

گنبدی شاه بهاراچه زهی نیک سرشت کاتب از جود و سخاتش همه بر لوح نوشت
خادمش هوت ز تاریخ عمارت پرسید هاتفش گفت که وه بیشک محمود بهشت
سنه ۱۱۸۸ هجری

Translation.

The wonderful tower under heaven
Is formed beauteously like the Pleiades.
It seems like spring (when we) look at it.
The world says that it is a pleasant paradise;
Its master's name was Sháh Bahár,
Who planted in the world nothing but good deeds.
When we enquired about its date they said :
One thousand one hundred and eighty-eight. (Hajri.)
The tower of Sháh Bahár. How benevolent and virtuous he was!
The writer wrote on a slab all about his liberalities and good qualities.
His servant "Hut" enquired about the date when it was built.
Then "Hátef" said that it is, indeed, "the esteemed paradise." (The letters in these words indicate the figures 1188.)

Sketch plans of these *kubas* prepared by native artists, hereto annexed.

SHIKA'RPUR AND SAKAR DIVISION.

(4). No. 23. *Mir Masum Shah's minaret* at Sakar.—The foundation of the minaret was laid in the Hajri year 1003 (A.D. 1587), during the reign of Akbar. In 1014 Mir Masum Shah, the founder, died, and it was completed by his son Mir Buzing Manwar in Hajri year 1027. It is built on a rock, of burnt brick and mortar: the bricks are in admirable preservation. It is 84 feet in circumference at the bottom and the same height upwards, and has also 84 winding stone steps, and is surmounted by a (*gumbaz*) circular structure, 12 feet high. The municipality have lately placed an iron cage round it to prevent the cases of suicide from persons hurling themselves off it, which were by no means unfrequent. It is surrounded by the tombs of the Masumi Sayids, *i.e.*, the descendants of Mir Masum Shah. The oldest and most noticeable of these is that of Mir Masum Shah's father, Mir Sahib. It is surrounded with inscriptions, all of little value; but one of them bears the date of

his death, Hajri 991. A copy of this is attached. The domed building near it was built in the year 1004 Hajri. It is octagonal in shape, with (4) four arched doors, the eastern and western doors having a cut-stone balcony over them. It is built of pucka brick, and is decorated with coloured tiles. Inside a gallery running round at a height of about 14 feet from the ground, which is accessible by steps in the wall, which is of great thickness. Above this gallery is an inscription, running all round the building, containing moral maxims. A copy of the portion of it, giving the date, is attached (B). The roofs of the small balconies have also inscriptions, but they give no information. The minaret itself has an inscription over the door on an oblong stone. A copy of the whole of it is attached (C). (D) is a copy of the inscription on Mir Masum Shah's own tomb, giving the year of his death, Hajri 1014. He was the vazir of the Emperor Akbar, and is reported to have been possessed of great wealth, and also of a stone which turned iron into gold, and which he threw into the river to avoid giving it to the emperor, who pressed him to surrender it. The money expended on the minaret, however, is reported to have been some of a vast sum sent by the Emperor Akbar to Mecca to purchase golden gates. The offer of these gates was refused there; consequently the money was spent at different places along the road.

(5). No. 24. *Tomb of Shah Khyrdin* at Old Sakar.—A full account of this is given in manuscript in a book now in the possession of Sayid Muhámmád Pirzado, the Kazi of Sakar. A copy of this account, as also its translation, marked **E**, are attached. Built in 1165—1174 Hajri (A.D. 1758), in the reign of Ahmad Shah.

(6). No. 25. The *Thahim tombs* consist of four large domed buildings situated close to the Drákhán and Ratodero road, and about a mile from the former place to the Naushahro Taluka. In the close of the reign of Abdul Nabi Kalhora a battle took place near Garhi Yasin with the Pathans, in which the Thahims were killed, and two of the tombs were built by their wives, one in honour of Sahib Khan Thahim and the other of Dilawar Khan Thahim. The exact date of their construction is not known, but probably at the commencement of the Talpur reign. They are of burnt brick and chunam, decorated with glazed tiles. The third tomb is that of Jalal Khán. It is older than the two above mentioned. It is in a ruined condition. The fourth is a small one, and is called that of Jafirshah. There is a legend that when the tomb of Jalal Khán was being built, and its construction progressed badly, a voice was heard advising the construction of Jafirshah's tomb first, which was done, and the previous difficulties ceased. The size of the largest tomb is 24 feet in height and 48 feet in circumference.

(7). No. 26. The *tomb of Makhadum Abdul Rahman* at Shikárpur was originally built in the Dadpotra period, about 150 years ago; but it became a ruin, and was restored in the year 1253 Hijri by Aga Zenal Abdin Kardar of Shikárpur, during the Mir's reign. It has lately been repaired by the municipality. It is 21 feet by 20 in length and breadth, and 30 feet high, and is made of pucka brick and mud, covered with chunam.

(8). No. 27. The *mosque of Sanjar Khan Dalpotra* has been levelled with the ground, being situated in one of the low pits surrounding Shikárpur, which of late years have been filled with percolation water, owing to the proximity of floods from the Indus.

(9). No. 28. The *mosque of Fakiruddin, or the Jami Idgah*, at Khánpur, in the Shikarpur Taluka, is said to have been built by one Maghzaldin Pathan in t[illegible]

of Delhi emperors, some 400 or 500 years ago. Maghzaldín was known as "The axe," owing to his having slaughtered one Bakhtawar Khán Pathan with that weapon. It has (4) four domes, and is of burnt brick and mud, lined with chunam. It is now a ruin. It is 75 feet in length and 30 in breadth and 50 feet high.

MEHAR DIVISION.

(10). No. 29. *Tombs of Shah Panjo and Saydi Musani* at Mehar.—Built about 1730 and 1750, respectively.

Further inquiries have been made regarding these buildings; but the only interesting fact elicited is, that the *kuba* of Saydi Musani was originally built at the expense of the rulers of Delhi. The dome of this *kuba* fell in, and was rebuilt about seventy years ago.

(10). No. 30. The *tomb of Miyan Nasir Muhámmád Kalhora* (one of the ancient rulers of Sindh) is situated close to the western high road in the Kakar Taluka. There is no village within (4) four miles of the place, the nearest being Gote Kurria Mithozangi. The tomb, which is supposed to have been built in Hajri 1130, is a domed building, supported on eight pillars of stone. Inside the building there is some pretty stone-carving, somewhat similar to that to be seen at Tatta, in the Karáchi District. The stone appears to be a description of sand-stone not procurable in this division. The tomb is surrounded by about sixty other *kubas*, constructed of brick and chunam; the place is considered to be of great sanctity, and corpses are brought for interment from considerable distances. There are innumerable graves round about the *kubas*. There is a masjid on the spot, and close by it are a few houses inhabited by the watchmen of those tombs.

ROHRI DIVISION.

(11). No. 31. *Khwaja Khizr Jind Pir*, an island in the river Indus between Rohri and Sukkur. The Deputy Collector of Rohri, Mr. Lambert, reports he does not know how to take rubbings of the inscriptions: as the latter are all in relief, it does not seem easy to take off *fac similes*.

(12) The *ruins at Vinjnot* were not mentioned before, and Mr. Lambert gives a description of them below:—

Vinjnot is an old mound in which architectural remains have been found in the Rohri Division, which consist of carved sand-stone columns and carved arches, on which religious processions are represented. Some carved stones have been found there, which lead to the supposition that they are the remains of a Buddhist temple, destroyed some time in the early part of the seventeenth century or late in the sixteenth century.

I have the honor to be,

Sir,

Your most obedient Servant,

R. WALLACE, Lieut.-Colonel,

Collector of Shikárpur.

E.

"*Copy.*"

Translation.

The following account of the birth, labours, and character of Shah Khyrdin and also of his tomb, is written by Fakir Muhammad Akram, his successor and disciple, being an abstract from the original lengthy description given by his father, Shair Muhammad, for the public benefit and that of such as are learned, and at their request :—

Shah Khyrdin is of the fourth generation of the house of Shaikh Wayadin Abdul Kadur Jilani, of Bagdad. He was born in the year of the Hajri 898. He spent his youth in religious studies in the city of Bagdad. He subsequently went to Mecca as a pilgrim in the company of Khalifa Jamalulla. There he spent many days in toil and devotion, and then returned to Medina, where having increased in wisdom he went and lived on the island of Absi Bundar, spent twelve and a half years in the service of God. After that he journeyed through India and Arabia and first landed in Sindh at Bulri, in Lower Sind. This Bulri was known as Shah Karim-ji-Bulri. There Shah Karim and Shah Nasir Din remained and enjoyed many religious advantages from the presence of Shah Khyrdin. The offspring of one was called Bhattar, and of the other the well-known Shah Inayet. Many learned men rejoiced in the sunshine of his piety. Ultimately he came to Sakar, and there commenced to teach religion. Learning was in those days much sought after, and extensive. Mir Buzarg, the son of Mir Masum Shah, became his disciple, and many others flocked to hear him. Shakuli, the head of a village in the neighbourhood, had two daughters of great beauty. Both were presented to the Shah, and one became his own wife, while the second became the wife of the above-mentioned Khalifa. The Shah had no offspring, and the Khalifa only one son, called Abdul Rahman, shortly after whose birth he died. The Shah Sahib during his life-time named him as heir on the masnad, and enjoined obedience to him on all his disciples. After a short interval he himself died in the year 1027 of the Hajri, and at his death great grief was felt, and in the fourth generation of Abdul Rahman, Ghulam Muhammad became owner of the masnad. He made great exertions in constructing the domed building in the days of Ahmed Shah. It was built on rock in *the* year 1165, and completed in 1174. It is built of rough brick to the height of 8 cubits, and then follows a course of chunam, one cubit in width, the rest being of pucka brick and earth or chunam. The dome is chunamed, and stands on four square walls, from east to west 22 cubits, and from north to south 22½. In height it is 50 feet, and is chunamed inside and outside and decorated with coloured tiles outside and white and green ones inside. Its cost is not known. The miracles of Shah Khyrdin are celebrated in Bagdad, Arabia, India, and Sind, and need no relating here. This short abstract of the birth, life and death, and tomb is written this fifth day of the month Rabi-Sani, in the year of the Hajri 1204.

R. GILES,
Deputy Collector, S. and S.

(True Copy)

R. WALLACE, Lieut.-Colonel,
Collector of Shikárpur

A.

ماه قرشی سید صفائی — کافراشت فلک لوای نورش
ناگاه ازین جهانگه سیر — افتاد به آن جهان عبورش
نامی زپرای سال تاریخ — گفتا پُر نور باد گورش
سنه ۹۹۱

Sayid Safái is the moon of the Khuráish tribe.
Heaven hoisted the flag of his light.
He suddenly left this world and went to the other.
"Námi" (the name of a poet), in regard to the date of his death,
Said: "May his tomb be filled with lights." (These words indicate the figures 991.)

B.

این گنبد با شکوه نامی — کز قدرشد آسمان با فیض
چون بود محل فیض ازان رو — تاریخ شدش مکان بافیض

This tower is so magnificent and famous that
Its dignity has induced the heaven to become liberal.
As it has been the abode of liberality,
Its date is indicated by the expression "abode of liberality."

C.

مبنی هذالمنار فی زمان سلطان جلال الدین محمد اکبر بادشاه غازی

بدر فلک ملا محمد معصوم — کزوی بزمانه صیت نیکو نامی ست
افراشت چنین بناء عالی که زقدر — افراخته سر بچرخ مینا فامی ست
تاریخ بنائی او ملایک از عرش — گفتند جهان نما منار نامی ست
میر معصوم آن رفیع القدر — که ازو کار دین به آئین ست
کرد طرح منار تا گویند — کین پی یادکار دیرین ست
پیر چرخ از برای تاریخش — ساق عرشی برین بکفت این ست
سنه ۱۰۰۳

قایله میر بزرگ بن سیادت پناه میر محمد معصوم

This minaret was built in the time of the Emperor Jaláluddin Muhammad Akbar Bádsháhe Ghází.

(*Verses.*)

Muhammad Másum who is the full moon of the high heaven,
Who is (still) famous in this world for his good name,
Erected this lofty minaret, on account whereof
The blue heaven raised its head.
From the "Arsh" (the ninth heaven where the throne of God is) the angels said about the date of its erection:
"That it is a famous Jehán Numa overlooking the whole world." (These words indicate the figures 1003.)
Mir Másum who is highly dignified,

Whose devotions are more holy than the law itself (which was delivered by Muhammad),
Built this minaret in order that the people may say
That it is in memory of the former ones.
The old heaven said, in respect to its date, that it is a leg of the great Arsh.
(These words indicate the figures 1003.)
The composer of these verses is Sayid Mir Buzurg bin Mir Muhammad Másum.

D.

میر معصوم آن مه برج شرف — آفتاب شرع و دین فخر زمن
روز جمعه سادس ذی الحجه گشت — عازم جنّت به امر ذوالمنن
سال فوتش از خرد جستم بگفت — بود نامی صاحب ملک سخن

سنه ۱۰۱۴

Mir Másum, who is the moon of the noble constellation,
Is the sun of the Muhammadan law and religion, and the glory of the universe.
He went to paradise on Friday, the sixth of Zil'haj,
By order of God, Who is the most glorious.
I consulted my mind regarding the year of his (Mir Másum's) death.
It said that he was a famous master of the region of speech (poetry). (These words indicate the figures 1014.)

E.

بسم الله الرحمن الرحيم

بعد حمد خالق و درود بر سرور بني آدم صلي الله عليه واهلبيته اجمعين الطيبين میکوید فقیر حقیر الراجي الي رحمته العزیز الغفار محمد اکرم سجاده نشین درگاه عرش اشتباه حضرت شاه صاحب شاه خیرالدین نورالله مرقده حسب خواهش طالبان طریقه علیه قادریه احوال نسل و ولادت و ریاضت و خوارق عادات حضرت شاه صاحب علیه الرحمة که دربیاض پدر بزرگوار مرحوم مغفور جنت جانگاه میان شیر محمد که بطوالت تمام مرقوم بود استنباط نموده بطریق ایجاز بفایده عام ارقام ساخت که طالبان ازان بهره مند صوری و معنوی شوند اللهم اهدنا الی سواء الصراط حضرت جناب فیضماب زبدة الواصلین عمدة العارفین عالم اجل مرشد مکمل شاه خیرالدین اسکنه الله فی المقام العلیین بعد ششم پشت از اولاد حضرت غوث الاعظم قطب العالم تاج الاولیاي و افتخار الاتقیاي شیخ محي الدین عبدالقادر جیلاني بغدادي رحمة الله علیه گرامي گوهري است ارزنده و صدف کرامت را درزیننده که ۸۹۸ از تولدش مشرق و مغرب پر انوار گردیده ایام صغیر سن دربغداد شریف در

تکمیل و تحصیل علوم دینیه پرداخته ازان بعد حسب ندای لبیک برفاقت خلیفه جمال الله برای ادای حج فریضه روبمکه شریف آورده بعد حصول نعمت کبرای حج اکثر اوقات آنجا در ریاضت و عبادت معبود مطلق مصروف نموده باز از انجای بشوق و جذبه زیارت حضرت رسول مقبول انزل فی شانه لولاک لما خلقت الافلاک بمدینه شریف رفته بعد استحصال فیض باطنیه از مدینه شریف برآمده اند از دوازده نیم سال از جزیره ابو بندر در آب شور دریا در یاد الهی مشغول بودند پس بعد سیاحت ممالک عربستان و هندوستان در دریای سنده اول بمکان بلزی که بنام شاه کریم می نامند از مضافات ملک لار است تشریف فرما شده شاه مذکور و شاه نصیرالدین پردو از توجهه و تلقین حضرت شاه صاحب علیه الرحمة والغفران فیض یاب ظاهری وباطنی شدند اولاد یکی را بهتا می خوانند و نسل دیگری بنام شاه عنایت پسرش مشهور و معروف وست ماورای آن بسیار تشنه گامان قرب حق ازخم فیض حضرت شاه صاحب سیراب گردیدند الحاصل قصبه سکهر از قدوم فیض لزوم رشک ارم فرموده بمدرسه تعلیم و تدریس علوم ظاهری دینیه اختیار کردند دران زمان علم بسیار رواج و رونق یافت در ان اثنای میر بزرگ ولد میر محمد معصوم در سلک مریدان منسلک شده وعلی هذاالقیاس بسیار کسان به استفاضه جمع آمدند و شاه قلی که از زمره اکابر و عماید و روسای ملک بود دو دختر صاحب جمال داشت هردو بخدمت حضرت شاه صاحب حاضر گردانید حضرت شاه صاحب یکی ازان در عقد مناکحت خود آورده و تزویج دیگری به خلیفه مذکور نمودند حضرت شاه صاحب اولاد نداشت و از حاجی جمال الله میان عبدالرحمن پیدا شده بعد چند فرزند مذکور خلیفه مذبور بعالم جاودانی شتافته حضرت شاه صاحب در حین حیاتی عبدالرحمان را وارث مسند خود فرموده خلفاء و مریدان را متعلق اطاعت او گردانید بعد اندک مدت حضرت شاه صاحب در سنه یکهزار بیست وهفت این جهان فانی را وداع کرده بدارالخلد شتافت انا لله وانا الیه راجعون ازماتمش فلک لباس سیاه پوشیده و در جهان نمونه رستخیز اشکار گردید الحاصل از اولاد میان مرحوم عبدالرحمان بعد چهارم پشت میان غلام محمد سجاده نشین مسند عالیه گشت بصد جان فشانی به بنای گنبذ شریف که الی الان معموره قایم وموجود است در زمان وعهد احمد شاه غازی پرداخت وبنیاد بر جبل آغاز سال سنه ۱۱۶۵ و تمامیت تعمیر در سال سنه ۱۱۷۴ یافت و بنای از بدهٔ کوه و مقدار هشت دست از برانداخت بنای عمارت خشت تراشیده چسپانیده آهک انداز یکدست و بقیه کار تعمیر مرتبه به خشت پخته وآهک وبعض گل وکاسه گنبذ آهک بست و طرح گنبذ مربع از سمت الشرق والغرب واحد واحد اطرافه بیست دودست وازجانب جنوب والشمال هریک اضلاعش بیست دو نیم دست و ارتفاع پنجاه دست و از اندرون وبیرون به آهک آراسته وازبنای تا به ارتفاع کارخشت اخضر که بر فیروزه کانی طعنه زن و

بعض بعض آمکنه ابیض و اندرون کار تعمیر بکثرت سپیدی رشک سپیده صبح و به قلت سبزی که عبارت از کاسی است و برتعداد زر مصارف تعمیر گنبذ ازروی قاطبه و تمامیه اگهی دست نداد، و مقامات و کرامت حضرت شاه صاحب دردیار و امصار بغداد و عربستان هند و سند مشهور و مسمورست حاجت بیان ندارد هذه المختصر فی الذکر التولید و عمر و وفات و تعمیر بنای گنبذ شریف ترقیم یافت—

تحریر فی التاریخ پنجم ماه ربیع الثانی سنه ۱۲۰۴ هجری

نقل مصدقه

بقلم اد هوداس پیتی منشی

In the name of the most merciful and compassionate God.

After praising the Creator, and after giving blessing to the Lord* of the sons of Adam (may the blessing of God be upon him and on his progeny and family!), the humble and contemptible Muhammad Akram, who hopes to obtain mercy from God, the pardoner of sins, and who sits on the carpet of the dargáh or shrine (which is) like "arsh"† of Hazrat Sháh Sáheb, Sháh Khyruddin (may God shed light on his tomb!) says that, agreeably to the wishes of the members of the high "Káderia" sect who make enquiries about the particulars of the genealogy, birth, austerities, and miracles of Sháh Sáheb (may God have mercy on him!) which have been written in full in the book of my late venerable father Sher Muhammad, may his abode be paradise! I have extracted the (following) few particulars from the said book for the public use, in order that the enquirers (referred to) may derive benefit therefrom both outwardly and inwardly. Oh God, lead us to the right path. Sháh Khyruddin (may God grant to him the highest place in paradise), who is a venerable and an excellent person, and who is the best among those who have joined God, and the best of the holy men, and who is a very learned and a perfect guide (in spiritual matters), is the pearl-like son of a descendant in the sixth generation of Shaikh Moheyiddin Abdul Káder Jilání and Bagdádi, who is a venerable person, a Ghaus-ul-aizam (a title of Muhammadan saints), a star of the universe, a crown of the friends (of God) and (a bestower) of honors on the pious (may God have mercy on him!). Since his birth in 898‡ (Hajri) the east and west have been filled with light. When young he devoted himself at Bagdád to the acquisition of religious knowledge to its full extent. Afterwards, in accordance with (God's) call "Labbaik,"§ he proceeded on a pilgrimage to Mecca in company with "Khalifa Jamálulla." He then finished the ceremonies connected with the pilgrimage, and generally occupied himself in practising austerities and worshipping God at that place. Afterwards he went to Medina through an inclination and a great desire to visit the (tomb) of the great prophet there, about whom God sent down (the following saying):—"Had it not been for you I would not have created the heavens." Having obtained (from the tomb of the prophet the benefit of) internal grace, he left that place for the island of Abubandar, which is in the sea, and occupied himself in thinking of God for about twelve years and a half. Afterwards, having travelled through the prov[illegible] of Arabia and India, he went first to the place called Sháh Karims "Bulri," in [illegible]nd, and which is one of the dependencies of Lár. The said Sháh

* The Prophet Muhammad.

† The ninth heaven where the throne of God is.

‡ A. D. 1492-93.

§ The meaning of this is, "What do you want with me? Here I am, what would you have?".

(that is, Sháh Karim) and Sháh Nasiruddeen obtained the benefit of external and internal grace through the kindness and instruction of the venerable Sháh Sáheb (*i.e.*, Sháh Khyruddeen); may God have mercy on him and pardon him! The (people) call the descendants of one of them "Bhata," and those of the other are well known by his son's name "SháhInáyat." Besides these parties, many other thirsty men approached God, and had their thirst quenched by the jar of Sháh Sáheb's grace. In short, he (Sháh Sáheb), by his favour bestowing feet, brought the town of Sakar to a condition which was envied by paradise itself, and undertook to impart religious knowledge (to the people) in a college there. At that time the knowledge spread far and wide, and attained great splendour. In the meantime, Mir Bozurg, the son of Mir Muhammad Másum, got himself included in the company of his disciples. In like manner many people collected there to obtain benefit from him. Sháh Koli, one of the great and principal men of that country, had two handsome daughters; he produced both of them before the Sháh Sáheb. And Hazrat Sháh Sáheb married one of them, and got the other married to the said Khalifa (Jamálulla). Hazrat Sháh Sáheb had no issue (by her), and Miya Abdul Rahmán was born to Háji Jamálulla. After his birth the said Khalifa died. Hazrat Sháh Sáheb during his lifetime made Abdul Rahmán heir to his masnad, and ordered Khalifás and Morids to obey him. After a short time, Hazrat Sháh Saheb left this world, and went to paradise in the year one thousand and twenty-seven (Hajri). "Indeed, we belong to God, and are to return to Him." Heaven wore a black dress in mourning for him, and it became apparent that the last day of the world had arrived. In short, Miyán Golám Muhammad, one of the descendants in the fourth generation of the late Miyán Abdul Rahmán, succeeded to the sublime masnad." He with great zeal and trouble engaged himself in erecting, in the time of Ahmad Sháh Gázi, the tower which exists up to this time. The foundation of the same was laid on a mountain in the year 1165 (Hajri), and the work was completed in the year 1174. The said foundation was laid on the slope of the mountain at the distance of eight cubits (from its foot). One cubit of the foundation consists of rough bricks cemented with chunam. The remaining part was composed of bricks and chunam, and, in some places, of earth. The dome or cupola is composed of chunam. The shape of the shrine is square. The eastern and western sides are each twenty-two cubits (in length). The southern and northern sides are each twenty-two cubits and a half (in length). The height is fifty cubits. The shrine is white-washed (both) outside and inside. Green bricks have been used from the foundation to the top, and they surpass even the turquoise from mines. There is white-work in some places. The inside of the building is very white, so white that the whiteness of the morning envies it, and is also of a greenish color similar to that of "kasis" (sulphate of iron). The entire cost of the shrine has not been ascertained. The dignities and miracles of Hazrat Sháh Sáheb are well known in the countries of Bagdád, Arabia, India, and Sind. There is no necessity for describing them here. This short description of his (Hazrat Sháh Sáheb's) birth, age, death, and the erection of the noble shrine is written. Dated the 5th of the month of Rubiussani, 1204 Hajri.

(True copy made by Odhudas, Head Munshi.)

No. 62 of 1877.

Rozah, Aurangabad, 8th March 1877.

The CHIEF SECRETARY to GOVERNMENT,

Bombay.

Sir,

I have the honor to return the accompanying papers relative to ancient remains in Sind.

2. In letter No. 307, of 4th May 1876, S. W. Tyndall, Esquire, Collector of Jerruck, mentions the *Tohfat-il-Koran*, a local history belonging to Sayid Husain Ali Shah. As such a work is likely to contain other information besides the items extracted by Mr. Tyndall, I would request that inquiry should be made as to whether a careful *verbation* copy, written in a clear hand, could be obtained.

3. The reports attached to Mr. Tyndall's letter are interesting, and I have the honor to request that a copy, in extenso, may be made of them for my use.

4. With reference to letter No. 308, of 12th July 1876, from Deputy Collector of Hyderabad, I would remark that the photographic negative (on glass, I suppose) taken of the "Thull Kukan" (or Rukan—the copyist writes "Rukan") should be carefully packed and sent to Bombay.

5. The building in question is an ancient Buddhist stûpa, probably dating from before the Christian era, and, as suggested, it ought to be made over either to the Revenue or Public Works Department, to be preserved from further wilful dilapidation.

6. I have to request a copy of the portions indicated by pencil in this report, and of the whole of the report from Lieutenant-Colonel Wallace, of the remains in the Shikárpur Collectorate.

7. As compared with many others of the returns, these from Sindh are so very full and interesting that I would suggest that they be put in type, as being useful for future reference; if proofs are sent to me, I shall be happy to revise them. The Persian inscriptions ought to be included with translations by the Government Translator; or, if there are any errors in the copies, a reference might be made to Sindh for correct copies and also good close translations.

I have the honour to be, &c.,

(Signed) J. BURGESS,

Archæological Reporter, &c., to Government.

21 2/3

No. 1411 of 1877.

General Department.

Commissioner's Office,
Kurrachee, 6th November 1877.

MEMORANDUM.

In returning to Government the original papers received with memo. No. 851, dated 16th March last, the Acting Commissioner in Sind has the honor to report, with reference to para. 4 of Mr. Burgess' letter No. 62, dated 8th idem, that the photographic negative of Thull Rukan was sent direct to that officer, but it was returned with the words "Gone to England" endorsed on the packet. The negative, securely packed, is now sent to Government as an accompaniment to this memorandum. The building itself has since been placed in charge of the Public Works Department to preserve it from dilapidation, as suggested by Mr. Burgess.

2. An amended list of architectural buildings in the Hála division is submitted to Government, in lieu of the one objected to by Mr. Burgess in his letter No. 65, dated 10th March 1877. Ground plans of the three tombs could only be obtained, viz., those of (1) Mir Fatah Ali, (2) the Mukhdúm, and that at (3) Udera Lal. The negative of the two photographs, Nos. 1 and 2, herewith returned, have not been kept, as they were taken by an amateur. Copies of the original inscriptions in the language in which they are written, are attached.

3. With regard to the *Tohfat-il-Koran*, a local history belong[illegible] to Sayid Husain Ali Shah, mentioned in the report of the Deputy Collector o[illegible]k, the Collector of the district, Colonel Lambert, reports that to make a [illegible] copy would require from one year to eighteen months, and the outlay would [illegible] If, under the circumstances, Government would sanction the proposed o[illegible] sures would at once be taken to have it completed, and, if possible, in a sho[illegible] than that mentioned above.

4. The Acting Commissioner fully endorses the proposals mad[illegible]d 7 of Mr. Burgess' letter No. 62, and would request that the whole of the [illegible] English and vernacular, be printed at the Central Press, Bombay. If necessa[illegible], p[illegible]of-sheets of the latter may be sent to Sindh, for revision or correction, together with their translations, which might be done in Bombay.

5. A list of ancient structures in the Thar and Parkár District is also attached. The buildings are in good condition, being kept in repair by the people. As there are no inscriptions, the exact year and the cost of construction cannot be ascertained: the figures given in columns 3 and 4, cost and age, have been derived from local legends.

F. D. MELVILL,
Acting Commissioner in Sind.

AMENDED LIST of Architectural Buildings in the Hála Division.

No.	Locality.	Name of Building.	Form of Building.	Whether built of burnt or unburnt bricks, stone, &c.	Date.	Length.	Breadth.	Particulars of Inscriptions.	Boundaries. East.	Boundaries. West.	Boundaries. North.	Boundaries. South.	Remarks.
	Taluka Hála.					Ft.	Ft.						
1	Matari ...	Jami Masjid.	Dome.	Built of burnt bricks with stone cornices, and ornamented with carved stone and encaustic tiles. The foundation is of stone. Is standing.	1218 Hajri.	96	32	Sabitali took an oath at the year, and said be it blest. It resembles the kaba.	Street and school of Haji Muhammad.	Street ...	Street ...	Place of Umedali.	
2	Do. ...	Pir Rukanshah.	Do.	Built of burnt bricks, and the floor is of tiles set in with chunam. Is standing.	Hajri 1179	27	27	No inscriptions...	Tomb of Haidaratishah.	Burial-ground.	Tomb of Jan Muhammad.	Tomb of an Amir.	
3	Do. ...	Pir Hashimshah.	Do.	Built of burnt bricks, and the floor is of tiles set in with chunam. Is standing.	Hajri 1175	28	28	Do.	Open space and grave of Kambarshah.	Tomb and wall of a fortress.	Open space.	Platform of Alahyar and Nurshah	
4	Nuh Hotiani.	Pir Nuh Hotiani.	Do.	Built of burnt bricks. Is standing.	Hajri 1092	25	24	Do.	Burial-ground.	Burial-ground.	Burial-ground.	Burial-ground.	
5	Uderalal ...	Uderalal ...	Do.	Built of burnt bricks. The foundation is of stone, and the floor of glazed tiles set in with chunam. Is standing.	Hajri 1044	30	28	This building was erected under the orders and superintendence of Badarang, son of Shamdas Thakur, in 1044 Hajri, in the month of Rabi-ul-Sani.	Place of Shekhs.	Ruined buildings.	Masjid.	Street.	
6	Hála ...	Makhudam Nuh.	Do.	Built of burnt bricks with coloured decorations. The foundation is of stone, and the floor of glazed tiles. Is standing.	Hajri 1205	33	30	Blest be the Lord who gave power to build this heaven-resembling spire full of grace. The dust of its door fulfils the part of saviour, and quickens all languid hopes at every breath. Wisdom took an oath at the year of its erection, and said blest be the place of safety and the shrine of Makhudum Nuh. The builder of it was Pir Muhammad Zaman, the saviour and the deliverer of his followers. O Lord, grace this cherished date palm with sweet fruits, and make it stand everlastingly. The author of these verses is Muhammad, and the writer is Abdal Hakim. O God, forgive their sins. It was built by Juma, son of Sileman. O God look with a forgiving eye over his sins.	Road leading to bazaar.	Open space.	Mosque No. 8.	Burial-ground and Tomb No. 7.	

7	Hala ...	Makhudum Mir Muhammad.	Dome.	Built of burnt bricks, with coloured decorations and of stone foundation, and the floor is of glazed tiles. Is standing.	Hajri 1210	25	0	25½	0	Mir Fatehali Khan Sultan desired that a splendid tomb be erected. A spirit informed me of the year in which it should be built. The site belongs to Makhudum Zaman, on which is built the tomb of Mir Muhammad.	Road leading to bazaar.	Open space.	Tomb No. 6.	Burial ground.
8	Do. ...	Makhudum's Mosque.	Do.	Do. ...	Hajri 1222	36½	0	20	0	The great Mir Karamali constructed this mosque. May Ali fulfil his desires. The spirit informed me of the year in which it should be built. The mosque of God which resembles the kaba.	Road leading to bazaar.	Open space.	Open space.	Tomb No. 6.
9	Bhitshah ...	Shah Abdulatif.	Do.	Built of burnt bricks with coloured decorations. The floor is of glazed tiles, and the foundation is of stone. Is standing.	Hajri 1167	36	0	36	0	When the tomb of Shah Latif was erected by Said Jamal, he saw it splendidly adorned, and called it the tomb of Latif and full of heavenly light.	Open space.	Tomb of Kaimdin and Lutifuldin.	Masjid and Tomb of Pir Habib.	Otak of Khalifa Abdula.
10	Do. ..	Pir Habibshah.	Do.	Built of burnt bricks and the floor is of glazed tiles. Is standing.	Hajri 1221	29	6	29	6	Death is a bridge that leads us to our friends.	Masjid of Shah Abdulatif.	Burial-ground.	Street.	Tomb of Shah Abdula.
11	Do. ...	Pir Raimdin and Lutifali.	Do.	Do. ...	Hajri 1238	27	7	27	7	It was erected by Ahdul Rahim Mason, resident of Hyderabad, and son of Haidar, resident of Nasarpur and Punu Fakir valad Ishak, in 1238.	Tomb of Shah Ahdulatif.	Street	Burial-ground.	Burial-ground.
12	Bilali ...	Pir Bilali ..	Do.	Built of burnt bricks, and chunam, and the floor is of tiles.	Hajri 1168	32	6	32	6	There is no other God except the one true God. Muhammad (may the peace of God be upon him,) is his ambassador.	Landhi of Muhammad Shah Kureshi.	Burial-ground of Sayid Nurshah.	Burial-ground of Bilal.	Lal Pir's Utara.
13	Khudabad ..	Mir Fatehali	Do.	Built of burnt bricks with coloured decorations. The foundation is of stone, and the inner part of the walls is ornamented with carved stone.	Hajri 1210	26	0	27	0	The inscription on this tomb goes only to show the date on which it was built and on which the Mir died.	Open space & burial-grounds.	Ruined buildings.	Ruined buildings	Ruined buildings
14	*Tando Allahyar.* Kamaro ...	Pak Panghar	Do.	Built of burnt bricks and mortar, and the floor is of tiles.	Hajri 900	14	3	14	3	No inscriptions	Burial-ground	Burial-ground.	Burial-ground.	Burial-ground.
15	Do			Built of burnt bricks with coloured decorations, and the floor is of [illegible] tiles.	Hajri 1234	15	6	14	6	Do.	Open space	Open space.	Open space.	Masjid.
16	M[illegible]ni ...	Mashaik [illegible]	Do.	Built of burnt bricks with coloured decoration[illegible] ing.	Hajri 894	20	0	20	0	Do.	Burial-ground.	Tomb of Ahmed	Burial-ground.	Burial-ground.

No.	Locality.	Name of Building.	Form of building.	Whether standing or in ruin; the nature and colours of the materials employed; whether granite, murals, sandstone, brick, &c.	When built.	Length.	Breadth.	Particulars of Inscriptions.	Boundaries.				Remarks.
									East.	West.	North.	South	
	Tando hyar—con.					Ft.	Ft.						
	Bukerani ...	Kaimshah...	Dome.	Built of burnt bricks with coloured decorations and of stone foundation. Is standing.	Hajri 1216	22 0	22 0	Mian Kaimshah Kureshi died in 1215.	Open space.	Tomb of Fazal-shah.	Tajar ...	Open space.	
18	Do. ...	Masjid Pir Kaimshah.	Do.	Do. ...	Hajri 1274	30 0	48 0	No inscription	Open space.	Compound wall and street..	Street ...	Tajar.	
19	Do. ...	Pir Fazal-shah.	Do.	Do. ...	Hajri 1267	30 0	30 0	Makhdum Fazálshah Kureshi (may the peace of Ali be upon him) died on the 1st Zulhaj 1266.	Open space.	Compound wall and houses of Buhurs.	Tajar ...	A pucka building.	

D. B. CRAWFORD,
Deputy Collector, Hála.

Ground Plan

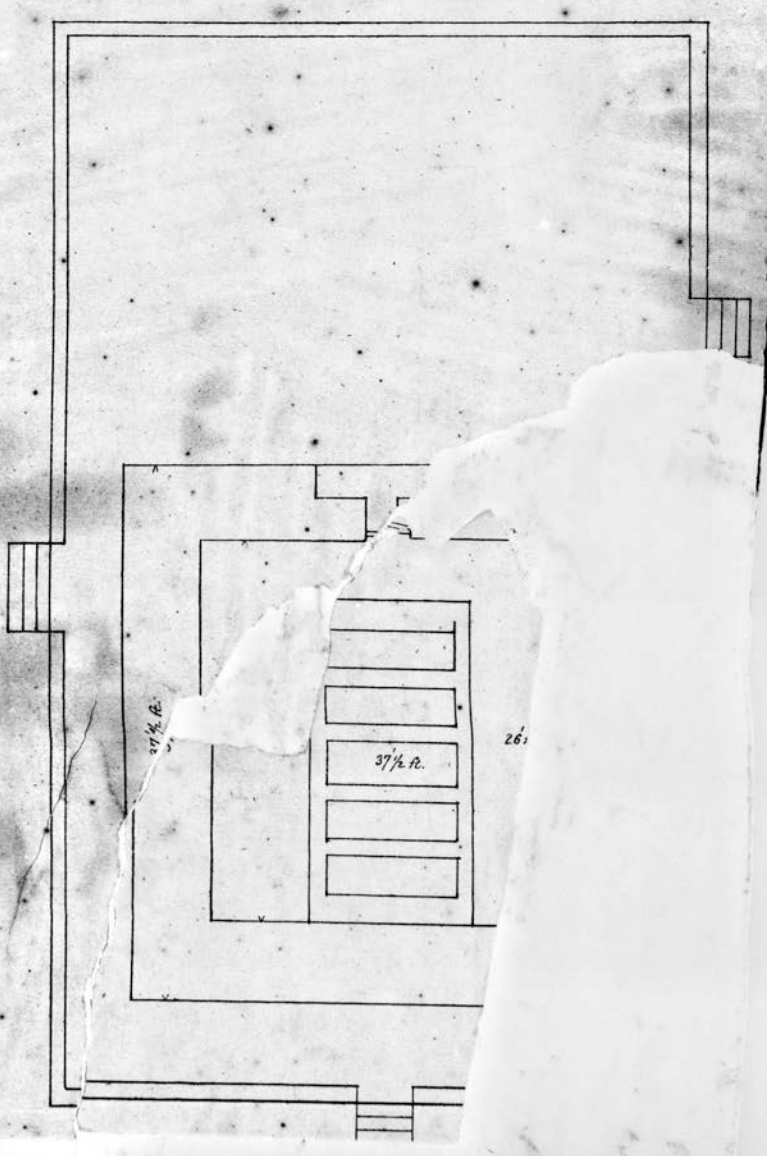
of

TOMB

of

Mir Futah Alikhan Talpur

Scale 10 ft = 1 inch



Ground Plan

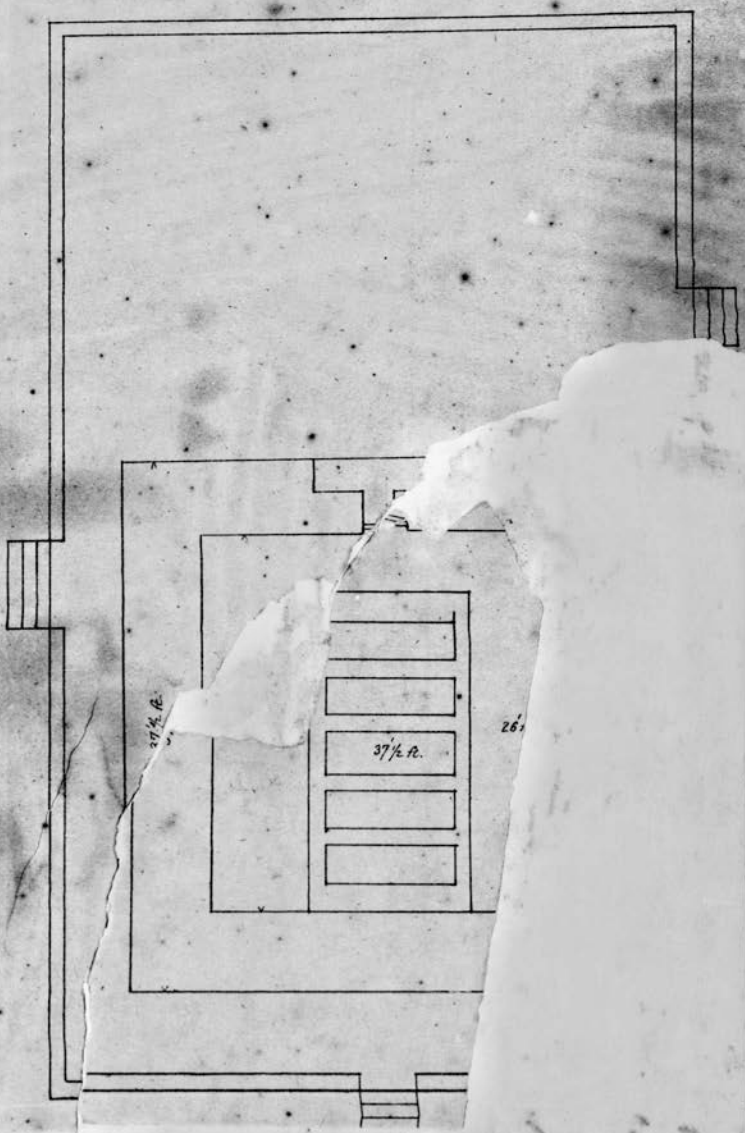
of

TOMB

of

Mir Futah Alikhan Talpur

Scale 10 ft = 1 inch



گفت ثابت علي به سالش رة شد بمن که بدین بیت الله

Sábit Ali said about the year of his death (as follows):—
"That he went near God while professing the faith of 'Bytulla' (the house of God in Mecca)."

این عمارت که کرد روضهٔ متبرکه فلک کرامت پراو ذیرة مرتبت شده در سنه
یک هزارو چهل چهار سال هجري بسعي و تردد بیدا رنگ ولد شامداس
۱۲
تهکر مشاهده درماه ربیع الثاني ترتیب یافت

This building which surrounds the holy shrine* of Udera was by the exertion and contrivance of Bedarang, son of Shámdás Thakar Moshahidáh, completed in the year one thousand and forty-four, in the month of Rabiussáni.

چون زدست حضرت سید جمال شد بنای روضهٔ شاهي لطیف
زاهر آنجا جلوه حق دید گفت مرقد پرنور درگاهي لطیف
سنیت هجري ۱۱۶۷

When, by the hand of the venerable Sayid Jamál, the shrine of Sháh Latif was erected, Záher (the name of a poet) saw the light of God there, and said (as follows):—
"The tomb of the Dargáh of Latif is full of lights." (These words indicate the figures 1167.)

الموت حبس یوصل الحبیب الی الحبیب سنیت ۱۲۲۱ عاقبت خیر

Death is confinement.† We may say that it takes him who leaves this world to his friend God! In 1221. May (his) end be good.

عبدالرحیم معمار سکنه حیدرآباد بن حیدر کاشیگر سکنه نصرپور پنون فقیر
ولد اسحاق سنیت ۱۱۳۸

Abdurraheem, the builder (of the edifice), is an inhabitant of Hyderábád, and the son of Haidar Káshigar, who is an inhabitant of Nasarpur. Punū Fakir, the son of Ishák. The year 1138.

لا اله الا الله محمد الرسول الله صلی الله علیه وسلم

There is no God but God, and Muhammad is the prophet of God. May the blessing and peace of God be upon him.

---

* Of Ude
† This [illegible] it quite opposed to what [illegible]
B 520—

شب شهادت شاه شهید رحلت کرد آخر فتح علي خان خديو صاحب عصر
بگفت ثابت زواز سال تاريخش مکين قصر بهشت مکان بهشتي قصر
تاريخ سيزدهم ماه شعبان وفات مرحوم ميان قايم شاه قريشي سنه ۱۲۱۵

Fatáh Ali Khán (was) king in his time.

Departed this life on the night of the martyrdom of "Sháh Shahid" (*i.e.*, Imam Husain).

Sábit, a pilgrim, said (as follows) about the year of his (Fatáh Ali Khán's) death:—

"He is an inhabitant or master of paradise or of an abode (like) paradise."

صاحب مرحوم مغفور جنت مقام مخدوم مخدوم ميان فاضل شاه قريشي عليه الرحمة
تاريخ ۱ ماه ذوالحج سنه ۱۲۶۶ هجري القا بدارالبقا رحلت فرمودند

The date of the death of the late Miyán Káyam Sháh Koreshi was the 13th Shábán, in the year 1215 (Hajri). The late Makhdum of the Makhdums, whose abode is paradise (and whose name is) Miyán Fázil Sháh Koreshi, may God take mercy on him, left this world for the other on the 1st Zilhaj in the year * 66.

M. G. HASSAN,
For Deputy Collector of Hála.

تاريخ قبه حضرت مخدوم نوح عليه الرحمة

قبه نبر ا حمد خداوند را زينت تعمير يافت روضه جنت نما قبه سر اسرا فتوح
خاکدرش بالیقین کار مسیحا کند مرد دلانرا ازو هر نفس تازه روح

The date of the *Kubba* (vault) of the venerable Makhdum Nuh, may God take mercy on him, (is as follows):—

God be praised, the shrine resembling paradise and Kubba were repaired.

The latter is full of victories.

The dust at its door verily does the work of Jesus Christ (that is, gives life to the dead),

To dead persons it always gives fresh souls.

باني اين بارگاه پير محمد زمانه شافع امت ورا باد شفيع وصفوح
نخل مرادات او داد مثمر مدام تا بقيامش قيام نخش کني يا بدوح

The founder of this "Bárgáh" is Pir Muhammad of that time. May the mediator and forgiver of the Muhammadan followers be his mediator (also on the day of).

The date tree of his intentions always gives fruit ripe for gathering.

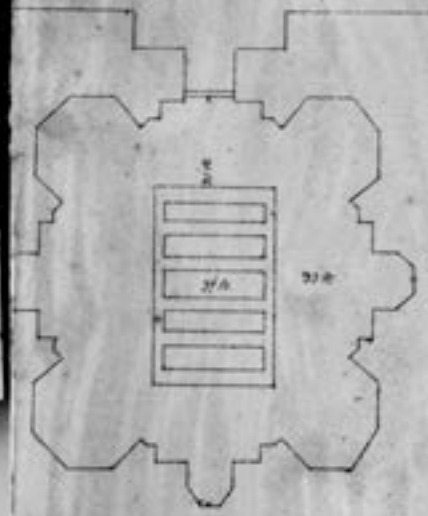
Oh "Buduh" (an invocation supposed to possess great power over the invisible world) co[illegible] the same.

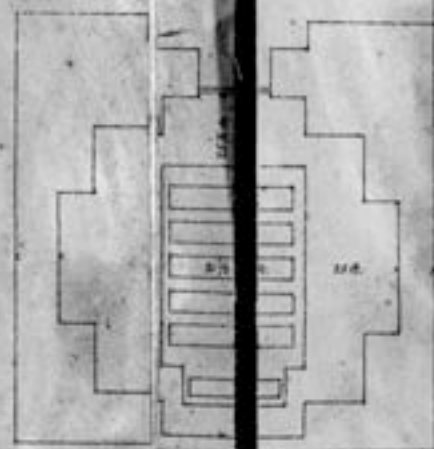
[illegible] in the original.

Ground Plan
of the
TOMB
of
Mukhdoom

Scale 10 ft. = 1 inch.

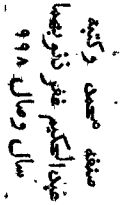
221



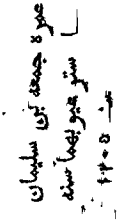


221

D. B. Crawford,
Deputy Collector, Hala.



عقل بپای قسم گفت بسالش زهي
مامن امن و امان قبهٔ مخدوم نوح



Wisdom said about its date (as follows):—"How wonderful the Kubba of Mak
m Nuh is. It is an abode of peace and harmony."
(mposed by Muhammad and written by Abdulhákim. May God pardon their
1 e date of death is 998.
The Kubba was repaired by the builder Jumma, the son of Sulemán. May Go
eal their faults. In the year 1205.

قبه نمبر ۲

فتح علي خان فرمود مير سلطان زمان — قبه پر نور بناء بر مزار كبرا
از سر كفت گاهي هاتفم سال بنا — مير محمد اينجائي جاء مخدوم زمان
سنه ۱۲۱۰

Mir Fateh Ali Khán, the king of his time, erected this "Kubba" over the vener
tomb which is full of lights.
ftif said to me about the date of its erection (as follows) :—
O Mir Muhammad, here is the place of Makhdum Zamán." (These words
e the figures 1210.)

قبه مسجد نمبر ۳

مير اعظم امير كرمعلي — ساخت تعمير مسجد درگاه
چشم امید روشنش بادا — بميا من علي ولي الله
هاتفم گفت سال تعميرش — مسجد الله مثال بيت الله
سنه ۱۲۲۲

Mir, (whose name is) Amir Karam Ali, repaired the mosque of "Dargáh
t his hope be full of light. By the blessing of "Ali," who is a friend
said to me about the date of its repairs (as follows):—
[God resembles the house of God! (These words indicate t

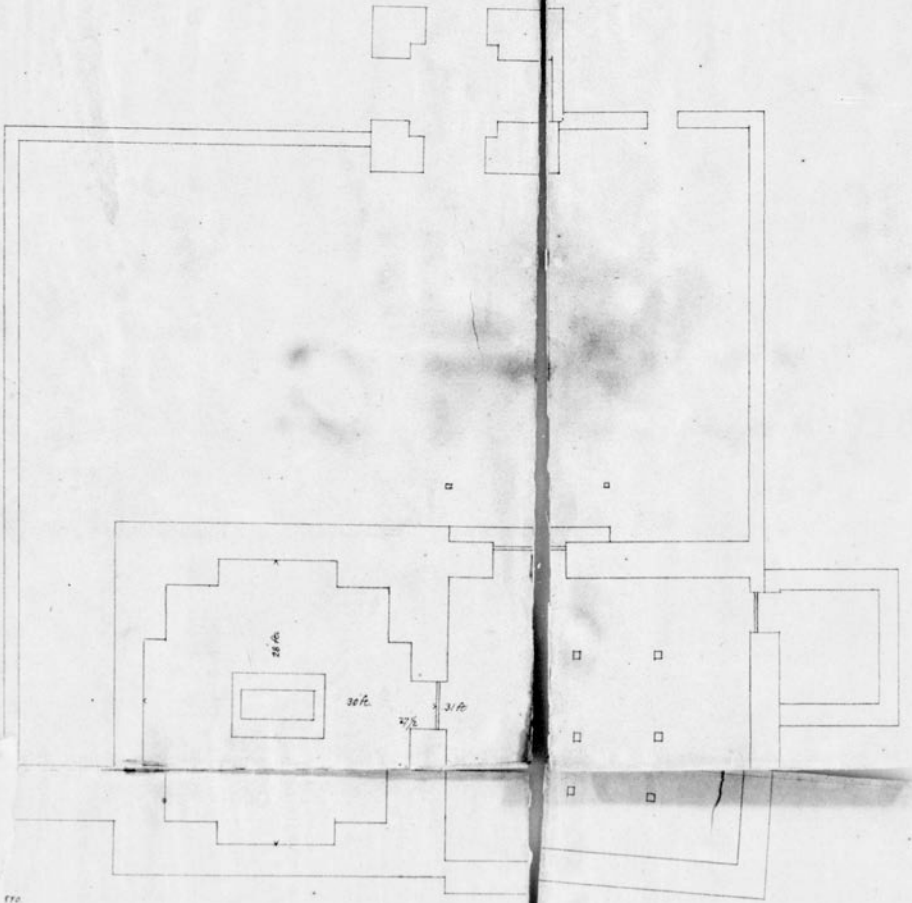
h dis[illegible]ce hbour.ng lage.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		Hindu Temple.			*Tradition.*
rai, 3 miles from markot, the chief own of the district.	Temple. Building entire.	1,500	125	Dome, and built of stones set in chunam.	12 feet by 12 feet and 20 feet in height.	The temple is dedicated to Mahadev.	In A.D. 1790 a certain Brahman of Umarkot, who used to send out his cows to graze in the vicinity of Umarkot, observing that one of his cows gave no milk for some days continuously, accused the cowherd of dishonesty, who denied the charge, and said he would try and prove his innocence. The next day, while driving the cows home in the evening, he observed the cow stop, and the milk flow of itself at the place where the temple now stands. Astonished, he ran off to relate the miraculous circumstance to the owner of the cow, and who, not believing the man's statement, went to the place himself next day with the cowherd and ascertained that it was a fact. At night a spirit appeared to the owner in a dream, and informed him that an image, Ling Mahadeva, lay buried at this spot, and that if he erected a temple there, he would never come to want. This he did with the help of the Sodas, then men of authority and influence in the country. The temple is now annually visited by large numbers of the Brahmans and Hindus of Umarkot.

225 240

Ground Plan
of
TOMB
of
Uderalal

Scale 10ft = 1inch

225



						Jain Temple.			
1—20	Haro, 12 miles from Virawah, Taluka Nagar.	Temple. entire.	Building	5,00,000	500	Built of marble, columns of the same material.	125 feet by 100 feet, and 20 feet in height.	Dedicated to Gauri, a goddess of the Jains.	It is related that one Menga Oswar, of Pari Nagar, once went to Pátan to purchase merchandize, where a spirit appeared to him in a dream, and told him there was an idol buried beneath the house of a certain Musalman, which he should try to secure. Having succeeded in obtaining it, he brought it to Pari Nagar, where the spirit again appeared to him and commanded him to procure two calves, and to have a cart made of the wood of the "nim" tree, and then placing the idol on the cart to move on without looking behind him. All this he did, and then followed the cart. On reaching the spot where the temple now stands, the cart broke down, and being overcome with fatigue he fell asleep. The spirit appeared to him the third time, and informed him that treasure as well as marble lay buried at the spot where the apparent mishap had occurred, and that he should send for artificers, &c., from Marwar and build a temple worthy of receiving the idol, adored under the name of "Gauri." The temple was accordingly built in Samvat 1432, corresponding with A.D. 1377. In Samvat 1881, corresponding with A.D. 1835, the image disappeared mysteriously. The temple is visited annually by the Jains and other people of the district.

Locality, with distance from a neighbouring village.	Work.	Cost.	Age	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		**Tanks.**			*Tradition.*
Bodésvár, 4 miles from Nagar.	Tank	25,000	600	.....	400 feet by 200 feet.	Retain rain water.	In the reign of Bhoda Parmar, son of Prince Jeso Parmar, this tank always dried up, and would not retain water. The king, finding the evil insurmountable, was induced by the exhortations of Brahmans to sacrifice his son to the goddess of the city in order to propitiate her. Immediately the sacrifice was consummated, water appeared, and filled up the tank.
				Muhammadan Mosques.			
Sirewari, 2 miles from Khipra.	Mosque. Building entire.	2,000	100	Built of burnt bricks set in morter, and painted designs inside.	40 feet by 12 feet and 20 feet in height.	Used for religious purposes.	Erected by Taj Muhammad, spiritual preceptor of the Musalmans.
Near Khipra ...	Do. ...	1,000	125	Built of burnt bricks, and plastered with mud.	40 feet by 12 feet and 16 feet in height.	Do.	Built by Jamá, wife of Ghulam Shah Kalhora, in the time of the Kalhora dynasty.
Chohari, 14 miles from Sanghar.	Do. ...	1,500	125	Built of burnt bricks and chunamed.	30 feet by 15 feet and 16 feet in height.	Do.	Do.
Bodésvar, 4 miles from Nagar.	Do. ...	50,000	600	Built of marble.	20 feet by 12 feet and 10 feet in height.	Do.	Built in the reign of Bodo Parmar, son of Prince Jesso Parmar. It is not known by whom it was erected.
				Shrines.			
Giror, 24 miles from Umarkot.	Shrine of Abdul Rahim. Building entire.	3,000	95	Built of burnt bricks set in chunam.	16 feet by 16 feet and 30 ft. in height.	Erected to the memory of the deceased.	Erected by Mir Bijar Khan. A fair is annully held in commemoration of the Pir.

Dher Mitha Fakir, 12 miles from Khipra.	Shrine of Mitha Fakir. Building entire.	4,000	110	Do. do. The shrine is built on a ridge about 70 feet high.	Do.	Do.	Erected by his followers. It is visited by Musalmans for devotional purposes.
...rakot, 40 miles from ...markot.	Shrine of Razi Shah. Building entire.	1,000	30	Built of burnt bricks set in chunam.	30 feet by 15 feet, and 16 feet in height.	Do.	A fair is annually held for religious purposes. The shrine was built by the followers of Razi Shah.
Bank of Hakra Dhoro, 14 miles from Umarkot.	Shrine of Sufi Fakir. Building entire.	2,500	30	Built of burnt bricks set in chunam.	20 feet by 12 feet, and 25 feet in height.	Erected to the memory of the deceased.	The shrine was built by the followers of the deceased.
Kihar, 4 miles from Sanghar	Shrine of Kamal Fakir. Building entire.	2,500	80	Do.	16 feet by 16 feet in breadth and 16 feet in height.	Do.	Erected by the relatives of the deceased.
Kandiari, 14 miles from Sanghar.	Shrine of Hybat Jamali. Building entire.	1,590	75	Do.	12 feet by 12 feet and 25 feet in height.	Do.	
				Tombs.			
...anjago, 24 miles from Umarkot.	Tomb of Mir Mubarak Khan Talpur. Building entire.	2,500	150	Built of grey stone and painted designs inside.	20 feet by 20 feet and 16 feet in height.	Do.	Built by the relatives of the deceased; names not known.
Joriasar, 25 miles from Umarkot.	Tomb of Walidad Mari. Building entire.	2,000	150	Built of burnt bricks and gypsum cement.	16 feet by 16 feet in height.	Do.	Do. do.
Hasan Bagban, 26 miles ...m Umarkot.	Tomb of Hasan Bagban. Building entire.	2,000	200	Built of burnt bricks and chunam.	50 feet by 14 feet and 20 feet in height.	Do.	Do. do.
...i, 6 miles from Khipra.	Tomb of Maris. Building entire.	2,000	60	Built of burnt bricks set in chunam; the floor is paved with coloured bricks.	20 feet by 20 feet and 40 feet in height.	Do.	Built by Hoth Khan, a connexion of the deceased.
Bhyh ji Bhit, miles 74 from Khipra.	Tomb of Ahmed Khan Mari. Edifice entire.	1,500	50	Built of burnt bricks set in chunam.	16 feet by 16 feet and 30 feet in height.	Do.	Built by the relatives of the deceased; names not known.

Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
[illegible]kot, 40 miles from Umarkot.	Fort of Mir Murad-ali. Partially ruined.	Rs. 1,50,000	50	Fort. Built of burnt bricks set in mortar	800 feet by 800 feet and 30 feet in height.	A small fortress.	*Tradition.* This fort was erected by Mir Murad-ali, one of the sovereigns of Sindh, who, owing to family dissensions, lived apart from his kindred in this fort. The fort has now fallen into decay, and is not of sufficient interest or importance to demand special measures for its preservation.

Archæological Remains in Thar and Párkar.

Close to the town of [illegible]awah are the ruins of a large and once prosperous city, called Pari Nagar. It was founded in A.D. 456 by one Jesso Parmar, of Balmir. It flourished for a long while, and is supposed to have been destroyed by the troops of the Emperor of Delhi. Amidst the ruins may be seen many Jain temples constructed of white marble, and some of them, notwithstanding the lapse of time, are still partially standing as interesting monuments of ancient prosperity. The figures and ornamental sculptures and designs in various parts of these temples are *beautifully executed.*

Political Superintendent's Office,
mp Átnah, dated 30th May 1877.

R. I. CRAWFORD, Captain,
Political Superintendent, Thar and Párkar.

APPENDIX.

Note by the Honourable J. GIBBS.

On 24th February 1858, in company with Sir Bartle Frere and Mr. Shaw Stewart, I visited the Rukan-jo-Thul; we had previously sent men out to clear the base and sink a shaft down through it, in order, if possible, to find the relics, if any. In the evening I ascended the Thul by means of a rough jungle ladder, and found the men had sunk the shaft about 8 feet.

Three days after, on 27th idem, we encamped at the Thul, and the workmen completed the shaft down to the base without finding anything. The Thul was of ordinary masonry; but the stones, of which it was composed, must have been brought from a great distance. The square base, when cleared, measured about 66 feet on each side.

Captain Stack had, some years before, sent a shaft through the Thul, about 8 feet above the surface of the ground, but found nothing.

I sent a memorandum, accompanied with a sketch of the Thul, to the late Colonel Sykes, but I cannot find a copy of it amongst my papers.

J. GIBBS.

18*th December* 1877.

2.—*Note from my diary.*

On 27th January 1859, we pitched at Mirpur Khás, in the Hyderabad Collectorate, and at about 1½ mile to north, or north-west, we found the remains of a brick 'Thul'; it was very dilapidated, and, if my memory serves, not above 6 feet of the round portion was left. It was soft and easily worked; after some little clearing we came upon a hollow chamber, in which was a vase of fine earthenware, which contained some pieces of crystal and amethyst, with what appeared to be bits of bark. No remnant of bone could be found. The vase is, I believe, now in the Kurrachee Museum. Further researches produced nothing but bricks, some ornamented, until the third day, when a head, in a greenish stone and of an Egyptian type, was found. This was also, I believe, placed by Sir Bartle Frere in the museum at Kurrachee.

J. GIBBS.

18*th December* 1877.

Copies.

No. 171 of 1855.

GENERAL DEPARTMENT.

FROM

H. B. E. FRERE, Esq.,

Commissioner in Sind,

To

THE RIGHT HONOURABLE LORD ELPHINSTONE, G.C.H.,

Governor and President in Council, Bombay.

Dated 20th April 1855.

MY LORD,

In forwarding the accompanying copy of a letter from my Assistant, Mr. James Gibbs, which will, I am sure, be read with much interest by your Lordship in Council, I would beg to state that I have had it for some time in contemplation to solicit a grant for the restoration of the mosque and tombs at Tatta; but have hitherto been unable, owing to the want of any one sufficiently interested in the subject to take the trouble of collecting the information which Mr. Gibbs has furnished, as to what should be done and what it would cost.

Dated 18th instant, bringing to notice the present state of the Jumma Musjid at Tatta and the tombs on the Mukli hill near that city.

2. Your Lordship is aware that the buildings, referred to, owe their peculiar beauty to the encrustation of encaustic or enamelled tile work, mixed occasionally with very elegant carving in low relief on a fine-grained, cream-coloured limestone. This style of ornamentation is more profusely employed, and with greater elegance and more taste, than in any building I am acquainted with, not excepting the Alhambra, if one may judge from the magnificent work of Mr. Owen Jones.

3. I would recommend that the sum suggested by Mr. Gibbs (Rs. 5,000) be granted on the body of Sayids and other Mahomedans at Tatta, interested in the work, binding themselves to the condition specified in Mr. Gibbs' 10th para. The execution of repairs to be left to Sayid Sahbur Ali Shah, who is a man of great respectability, and his fellows. The money to be advanced by instalments of Rs. 1,000 at a time, the second and all following instalments on a certificate by an Engineer Officer, or the Deputy Collector, that the preceding instalment has been well expended, and that the conditions of the grant have been fairly observed. Beyond this I would not interfere, but leave the work to the management of the Sayids.

I have the honor to be, &c.,

H. B. E. FRERE,

Commissioner in Sind.

Commissioner's Office, Kurrachee, 20th April 1855.

233

FROM

JAMES GIBBS, ESQ.,
Assistant Commissioner,

TO

H. B. E. FRERE, ESQ.,
Commissioner in Sind.

Dated 18th April 1855.

SIR,

I have the honor to bring to your notice the present state of the Jumma Musjid at Tatta and the tombs on the Mukli hill adjoining that city.

2. Captain Pelly and myself visited them yesterday, and found, after a careful inspection, that, if considerable repairs are not at once carried out on the musjid, this magnificent example of the taste of the Delhi Emperors will soon fall into irremediable ruin.

3. Sayid Sahbur Ali Shah informed me that he had spoken to you, last year, on the subject, and that he felt assured, if properly represented to Government, aid would not be withheld.

4. He has prepared an estimate,* in detail, amounting to Rs. 5,000, for which sum the splendid mosque in the western and the equally magnificent entrance at the eastern side would be completely restored, and the remaining portion, including the extensive dhurmsallas on the north and south sides, together with the entire walls outside as well as in, would be put into thorough repair, and be rendered weather-proof.

* Appended, Rs. 5,000.

5. This building, as you are aware, is composed of very finely-burnt brick and lime, the outside being plastered, while the interior is inlaid with enamelled tiles† in the most beautiful patterns, of which those in the interior of the domes are peculiarly delicate, and greatly resemble the "powdering of stars" seen in many Roman Catholic churches. The entire Mosaic work, if I may so term it, is still very perfect, 2,000‡ tiles alone being required to render its restoration complete.

† "Kashi-ki-kain".

‡ Estimated at Rs. 200.

6. The north, south, and west sides of the fabric were erected between the years A. H. 1054-57 (A. D. 1644-47) by order of the Emperor Shah Jehan as a memorial of his visit to Tatta in A. H. 1036-37 (A. D. 1626-27) at the time when, having quarrelled with his father Jehanghir, he was an exile from that monarch's court. It is related that in his flight Shah Jehan came to Tatta, then the residence of Shurreef-ool-Moolk, the Nawab of his father and his own bitter enemy, and having made himself known to the then Chief Sayid, Abool Mukarim, he was enabled secretly to perform his devotions in the then Jumma Musjid ere he continued his flight, and in gratitude for this, on ascending the throne, which he did shortly afterwards, he gave orders for the present building to be constructed. The eastern end was afterwards added by Aurungzebe in the year A. H. 1068-69 (A. D. 1658-59).

7. The total cost is said to have amounted to six lacs of rupees, the whole of which was forwarded from the royal treasury of Delhi.

8. The only repairs of any moment which have been made were in A. H. 1252 (A. D. 18 6), when Meer Noor Mahomed expended Rs. 4,000 in its rep s and r toration.

9. At the time of the conquest much damage was done by the soldiers of our army, many of whose names are now visible, scrawled over some of the finest work. Sir C. Napier, on hearing of this, gave orders for the mosque to be locked up, and the key kept by the Kardar, and only opened for prayers, and when at Tatta spoke to Sayid Sahbur Ali Shah about its repairs. Nothing, however, was done, and as the Sayids were soon after reduced in circumstances, beyond blocking up a few holes here and there the building has been left to gradual decay.

10. To meet the expense of repairing this mosque, estimated, as above stated, at Rs. 5,000, the Sayids and other Mussulmen at Tatta have engaged to contribute one-half, if Government will kindly sanction the other.

11. With regard to the tombs on the Mukli hill, I submit to you whether assistance might not be requested from Government alone, as no representative now remains of the families whose ashes lie beneath those magnificent structures, which, in the taste which designed them and the art and skill used in their construction, rival many of the finest monuments of a similar nature in European countries.

12. I would particularly notice the tombs of—

1. Jam Nindah, A.H. 914 (A.D. 1508).
2. Meerza Eesa Beg Turkan, A.H. 980 (A.D. 1574), who held Sehwistna as "Hakim".
3. Meerza Eesa Beg, grandson of the above, who was appointed Nawab by the Emperor Jehanghir in A.H. 1037 (A.D. 1627), and who died at the age of 92 years. And,
4. The tomb of his Zenanah, which adjoins his own.

These are all, as you are aware, built of stone. No. 4 is of the finest workmanship, and may be said, even with more propriety, to bear, in regard to its larger neighbour No. 3, the same comparison as Lincoln does to York Minster, viz., wife and husband.

13. No. 1, the most ancient, is of a different construction, and considering it to have originally been built without a dome, it is wonderful how it has stood the ravages of the weather. Its distance from the general mass of the tombs may account for its escaping the usual scribbling and cutting of names, by which the generality have been disfigured by our soldiers and others of our countrymen.

14. All that I would suggest being done for these tombs would be a thorough cleansing, the rubbish all around removed, and precautions taken to strengthen and preserve them from the ravages of the weather and the incursions of birds and jackals, which latter would be easily done by replacing the trellis work in the windows, and placing new doors in the sockets which are still remaining in the door-posts.

15. To do this successfully a further sum of Rs. 2,500 would, in accordance with Sayid Sahbur Ali Shah's calculation, be requisite; and considering that the tombs themselves must have cost several lacs of rupees, and that they are still, although sadly dilapidated, grand examples of the taste and magnificence of the former rulers of the country, I would respectfully suggest that Government be asked to sanction this sum, in addition to that stated in para. 10, as being a moiety of the expense for repairing the Jumma Musjid in the town, making a total of Rs. 5,000

16. I have but to add that, should Government be pleased, upon your representation, to sanction these works, I would suggest that the repairs be left in the hands of Sayid Sahbur Ali Shah, as while it would ensure the hearty co-operation of his fellow-townsmen would also be a guarantee to the works being well and carefully executed.

I have, &c.,
J. GIBBS,
Assistant Commissioner.

Camp Goojah, 16th April 1855.

P. S.—I had almost forgotten to mention the "Englishman's tomb" on the Mukli Hill, with its quaint inscription :—

"Here lies the manes of Edward Cooke, who was taken out of the world in the flower of his age, a person of great merit and in great esteem, and much lamented by all his friends, learned in many languages, of great humanity, a sound judgment, and of a generous disposition, who departed this life the 8th of May 1713.

"*Ætatis suæ* 21.

"As blooming lilies grace the field,
"So for a day they shine,
"Like him to God above they yield
"Their lives, but not their names resign.

"To whose memory his servant erected this tomb."

This requires only the jungle being cleared away and a low wall erected around it, which will prevent its being removed, as also serve as a mark to distinguish the spot, at present very difficult to find.

J. GIBBS,
Assistant Commissioner.

(True Copy)
J. GIBBS,
Assistant Commissioner.

Estimate of probable Expense for repairing the Jumma Musjid at Tatta.

Details.	Amount.	Total.
	Rs. a. p.	Rs. a. p.
Bricks, 50,000, at Rs. 5 per 1,000	.....	250 0 0
Chunam for ceiling, walls, &c., 1,700 maunds	.....	250 0 0
Materials for Plaster.		
Charollee	300 0 0	
Rope	50 0 0	
Baskets, &c., for carrying chunam	25 0 0	
		375 0 0

Details.	Amount.	Total.
Materials for Cement.	Rs. a. p.	Rs. a. p.
Sand	25 0 0	
Googal (frankincense)	25 0 0	
Chopped gunny	60 0 0	
Oil	10 0 0	
Hulleelah	15 0 0	
Mittiacuth (catechu)	25 0 0	
		160 0 0
Grass	100 0 0	
Water	300 0 0	
Enamelled bricks of 6 inches each	200 0 0	
Colour	100 0 0	
Stones	400 0 0	
Jungle-wood	200 0 0	
Gowndies, coolies, &c., &c.	2,375 0 0	
		3,675 0 0
Contingencies	.....	90 0 0
	Total ...	5,000 0 0

(True Translation.)

J. GIBBS,

Assistant Commissioner in Sind.

No. 373 of 1855.

P. W. Department.

Bombay Castle, 14*th May* 1855.

Letter from the Commissioner in Sind, No. 171, dated the 20th April 1855, relative to the repair of the Jumma Musjid at Tatta and the tombs on the Mukli Hill.

Resolution of Government on the above, dated the 11th May 1855.

The Governor in Council is pleased to sanction an outlay of Rs. 5,000 for the restoration of the Jumma Musjid at Tatta and the tombs on the Mukli hill, on condition that the Sayids and other Muhammadans at Tatta engage to contribute the sum of Rs. 2,500 towards the repair of the mosque.

The grant, now provisionally sanctioned by Government, to be advanced by instalments of Rs. 1,000 at a time, and under such precautions as may be deemed requisite to ensure the proper expenditure of the money and the fulfilment of the condition of the grant.

W. HART,

Secretary to Government.

To

The Commissioner in Sind.

The Civil Auditor.

Note.—These repairs were carried out [illegible] the direction of Sayid Sabbur Ali Shah, and the work done to the mosque was subsequ[illegible] Engineer officer at Rs. 10,000.—J

No. 13 of 1877.

General Department.

Commissioner's Office,
On the Indus, 6th January 1877.

MEMORANDUM.

1. Letter No. 307 from Deputy Collector, and Statement of Tombs, Kurrachee.
2. Hyderabad letters Nos. 308 and 1506, with photographs.
3. No. 2730, dated 4th August 1876, Shikárpur, with vernacular papers and translation, marked E.

The accompanying reports, noted in the margin, are submitted to Government in reference to their memo. No. 207, dated 18th January 1876.

2. The information received from Shikárpur is not so full and satisfactory as the Commissioner could have desired. If possible, further information from that district will be collected and submitted to Government.

W. LEE-WARNER,
For Commissioner in Sind.

No. 307 of 1876.

General Department.

To

The COLLECTOR of KURRACHEE.

Deputy Collector's Office,
Kurrachee, 4th May 1876.

Sir,

In compliance with the instructions contained in the Commissioner in Sind's memo. No. 193, dated 20th February last, copy of which was forwarded under your No. 682, of the 26th idem, I have the honor to furnish descriptions of several of the most important tombs at and on the Makli, near Tatta; there are, of course, many more of very little importance, which, owing to their being in ruins, are impossible to describe, and I have, consequently, omitted them.

2. I was unable to ascertain the original cost of any, except the Jami Masjid.

3. The historical details given, have been procured by me from Sayid Husain Ali Shah, son of Sayid Sabar Ali Shah, of Tatta, who furnished the same to me fro[m] manuscript, entitled the *Tofat-il-Kiram* (gift for the blessed), which he has in hi[s] [pos]session, [a] history o[f]

4. Sayid Husain Ali Shah's ancestor, Sayid Ali Sher, son of Sayid Shakrula, settled at Tatta in the year 927 Hajri (A.D. 1520), many years before any of the tombs or masjids described by me were built, and the information furnished by him may be considered reliable.

5. Slabs will be procured and forwarded hereafter.

I have, &c.,
S. W. TYNDALL,
Deputy Collector of Jerruck.

(True Copy.)

W. LEE-WARNER,
Assistant Commissioner in Sind.

(See pages 35, &c.)

TOMB OF SAYID ALI SHIRAZI.

This and numerous other small tombs, which are in tolerably good order and enclosed by one court-yard, are situated on the Makli range of hills, about three miles from Tatta; some of the small tombs are inside the main building. The foundation and plinth are of stone, but the rest of the buildings is of brick-masonry, plastered over.

The roof consists of one large and two small domes—is oblong in shape, *i.e.*, 48½ × 33 feet. A few of the smaller tombs within the court-yard bear inscription, but that of Sayid Ali Shah bears none.

This tomb was built by the Jokhias,—date not known. Sayid Ali Shirazi died in 980 Hajri (A.D. 1572).

TOMB OF NAWAB AMIR KHULIL KHA'N.

This tomb, which is in ruins, is situated on the Makli range of hills, near Tatta, and was built during the life-time of Amir Khulil Khán, viz., between the years 980 and 998 Hajri (A.D. 1572 and 1585), during the period that Mirza Mahomed Baki Khán governed Lower Sindh. Nawab Amir Khulil Khán is said to have been so peculiar and so conscientious a man that he left directions not to bury his body inside the tomb, but near it. Seven Hafizes, or religious devotees, were buried in the tomb.

The tomb, which has a domed room, stands in the middle of a court-yard; the foundation and plinth are of stone, but the rest of the structure is of glazed coloured bricks, having a few perforated slabs introduced between them. The tomb is octagonal in shape outside, but square inside. Each side of the outer octagon is 24 feet in length; the sides of the side square are 21 feet each.

The court-yard around the building is 156 feet square. Inside the dome are [illegible] each bearing legible inscriptions in the Arabic character; there are al[illegible] the s[illegible] r on the outer walls of the buildin

TOMB OF MIRZA ÎSA KHA'N TURKHAN.

This tomb, said to have been built in 981 Hajri (A.D. 1573), is situated on the Makli range of hills near Tatta. It and several other small tombs stand within a large square court-yard, within which there are also two minor court-yards; the entire structure is of sculptured stone. Legible inscriptions in the Arabic character are to be found in many of the slabs above the door-ways of the court-yard and of the several small tombs comprised within it. There are also a few perforated stone slabs artfully introduced in two or three places.

On the death of Mirza Shâh Hasan Arghun, who ruled over the whole of Sindh and died without issue, the province was divided and governed by two chiefs. Sultan Muhamed Bakr Khán took Sehyan and all to the north of it, and Mirza Îsa Khán took the remainder, and was the first of the Turkhans to govern Lower Sindh, which he did from 962 Hajri (A.D. 1555) until his death in 980 Hajri (A.D. 1572).

TOMB OF MIRZA MUHAMMAD BAKI KHA'N, SON OF ÎSA KHA'N TURKHAN.

This tomb, which is in ruins and said to have been built in 994 Hajri (A.D. 1586), is situated on the Makli range of hills near Tatta. It stands in the centre of a large court-yard, 95 feet square; the foundation and plinth are of stone, and the superstructure is of glazed bricks. Stone slabs over the door-ways bear legible inscriptions in the Arabic character.

Mirza Muhammad Baki Khán assumed the government of Lower Sindh on the death of his father Mirza Îsa Khán in the year 980 Hajri (A.D. 1572), and died in the year 993 Hajri (A.D. 1585).

JAM AMÎR KHUSRO KHA'N.

This masjid, better known by the name "Duhgiran-ji-Masjid, is situated at Tatta outside the town; it was built during the life-time of Amîr Khusro Khán in 997 Hajri (A.D. 1589); it consists of one main dome and two smaller ones communicating with each other and with the court-yard in front by arch-way openings. The foundation and plinth are of stone, but the rest of the building is of brick. The interior is lined with coloured tiles.

The "Mehrab", or pulpit, is of carved stone, and bears a legible inscription in the Arabic character; there are also legible inscriptions in the same character on the walls below the springing of the domes.

The length of the building, which is in ruins, is 98 feet, and its breadth 84 feet.

TOMB OF MIRZA JA'NI BEG, SON OF PAYEND BEG, AND GHAZI BEG, SON OF JA'NI BEG TURKHAN.

This tomb, which is partially in ruins, is situated on the Makli range of hills near Tatta. It was built about 1009 Hajri (1600 A.D.) It stands on a raised platform in the middle of a court-yard, is octagonal in shape, each side being 25 feet long,

has a domed roof. The foundation and plinth are of stone; the rest of the superstructure is of glazed bricks of the best description; it bears a legible inscription in Arabic character above the entrance door of the court-yard and also above the front door of the dome itself, as well as on the walls. The stone slabs around the doors of the court-yard and of the dome are elaborately and beautifully carved, and there are also a few perforated slabs above the door-ways of the dome. Inside the dome there are three tombs: two of them are built of marble and one of stone, and they all bear legible inscriptions in the Arabic character.

Mirza Jani Beg, son of Payend Beg Turkhan, was the last of the Turkhans who governed Lower Sindh, the capital of which was Tatta. He succeeded to the government on the death of his grandfather Mirza Baki Turkhan in the year 993 Hajri (A.D. 1585), his father being mad and in consequence unable to carry on the government. He had ruled for seven years, when Abdul Rahim Khán, a nawab or lieutenant of Akbar's, the Emperor of Delhi, conquered Sindh. Mirza Jani Beg, having proceeded to Delhi, tendered his allegiance to the emperor, by whom he was graciously received, and a title conferred on him. The country was restored to him, but he was not allowed to return to Tatta.

The government was carried on by his agents until his death, which took place in 1008 Hajri (A.D. 1599), when his son Ghazi Beg was called to Delhi. Ghazi Beg remained there some years, after which he was appointed governor of Kándhár, over which province he ruled until his death, which took place in 1020 Hajri (A.D. 1611).

The remains of Ghazi Beg and of his father were carried to Sindh, and in 1022 buried in this tomb, which has taken its name from them.

TOMB OF NAWAB MIRZA ÎSA KHA'N.

This tomb, which appears to be in a good state of preservation, is situated on the Makli Hill near Tatta; it was commenced in 1037 Hajri (A.D. 1627) in the beginning of the reign of Shah Jehan, the Emperor of Delhi, when Nawab Amîr Khán, son of Nawab Kasim Khán, was governor of Sindh, and was completed in 1054 Hajri (A.D. 1644) before Nawab Îsa Khán's death. The stones used in building the tomb all came from Junágarh.

The tomb is 70 feet square, and stands on a raised platform in the middle of a court-yard; it is built of stone throughout, the carving on which is most elaborate; it has a veranda all round with an upper story over it; the veranda and upper story are supported on 128 massive square stone columns, elaborately carved. The roof of the main building consists of dome, built of stone, but that of the veranda and of the upper story over it consists of beautifully carved stone-beams and slabs, with the exception of a few places, where, either for want of skill or funds, domes appear to have been erected at a more recent date instead of the original platform, which must have fallen in, or have been otherwise injured by the hand of time.

On a raised platform inside the domed building, as also on the inside of the walls there are eleven tombs, each bearing legible inscriptions in the Arabic character;—legible inscriptions in the same character are also to be seen over the entrance-door of the court-yard, and there are two flights of stone-stairs on the east side, leading to the roof of the building.

Nawab Mirza Îsa Khán died about the year 1054 (A.D. 1644).

TOMB OF DEWAN SHRUFA KHA'N.

This tomb, which is at present in ruins, was built in 1049 Hajri (A.D. 1638) whilst Dewan Shrufa Khán was still alive, and is situated on the Makli Hills near Tatta. The court-yard wall, which surrounds it, was built in 1054 Hajri (A.D. 1644), or the year in which Dewan Shrufa Khán is said to have died, as no further account of him is given after that date. Dewan Shrufa Khán was the grandson of Mír Alak Arghun, and was "nawab," or minister, during the government of Nawab Amír Khán, and remained in office until the year 1054 Hajri (A.D. 1644).

The tomb, which has a domed roof, stands on a platform in the centre of a court-yard; the dimensions of the platform are 19'9" × 67'; the tomb itself is 38½ feet square. The foundation and plinth are of stone, but the rest of the structure is of glazed coloured bricks of the best description. There are several small tombs inside the building, each bearing legible inscriptions in the Arabic character; there is also an inscription in the Persian character over the entrance-door of the main building.

JAMI MASJID.

This building is situated in the town of Tatta; it was commenced in 1054 Hajri (A.D. 1644), and completed in 1057 Hajri (A.D. 1647), but the floor was not laid down until 1068 Hajri (A.D. 1657); it cost 9 lakhs of rupees. The foundation and plinth are of stone; the rest of the building is of burnt coloured bricks. The roof consists of ninety-two domes, three of which are very important ones; the interiors of these three domes are lined with tiles of various colours blended with remarkable taste. The length of the centre building is 305 feet and its breadth 170 feet, with door-ways on the south, north, and west sides; the building is just beginning to show signs of decay.

Over the arch-ways of the two principal domes, on the east and west side, there are legible inscriptions in the Arabic character.

TOMB OF MIRZA TUGHRAL BEG.

This tomb, partially in ruins, was built in 1095 Hajri (A.D. 1686), the year in which Mirza Tughral Beg died; it stands on a platform in the middle of a court-yard. The structure is of sculptured stone throughout, with the exception of the dome, which, although constructed with stone inside, has a covering of bricks on the outside. The tomb is 16 feet square outside; but, by a skilful arrangement by filling in the four corners with extra stone columns, the inside has been converted into an octagonal in shape, each side being 5½ feet in length. The dome is supported on twelve stone carved columns, and inside is a tomb, bearing a legible inscription in the Arabic character; there are also inscriptions in Arabic over the northern entrance of the tomb, and an inscription in Persian character on the west side.

S. W. TYNDALL,

Deputy Collector of Jerru

"*Copies.*"

No. 308 of 1876.

GENERAL DEPARTMENT.

To

THE COLLECTOR OF HYDERABAD.

Deputy Collector's Office,
Camp Moro, 12th July 1876.

SIR,

With reference to your endorsement No. 395 of 24th February last, I have the honor to enclose herewith three copies of a photograph of "Thal Mir Rukan," near Daulatpur, with a full description of the building and the traditional accounts of its origin.

2. There are few tombs of the Mirs of Khairpur, a mile south-east from Shâhpur Chakar, in Sâkrand Taluka; but, as in construction they are similar to those at Hyderabad, and possess no historical account of interest, they have been omitted.

3. The delay in submitting this report is due to the fact that a photograph of the Thal was to be taken on the spot, as directed by the Commissioner in Sind in his No. 193, of 20th February last.

I have, &c.,

PAROOMULL,

Deputy Collector of Naushahro.

DESCRIPTION OF "THAL MIR RUKAN" AND THE TRADITIONAL ACCOUNT OF ITS ORIGIN.

The cylindrical tower, of which the accompanying are the photographs, stands on the east side of the Hyderabad and Rohri postal road, in the Moro Taluka of the Hyderabad Collectorate and eight miles south-east from Daulatpur, from which it is reached by a tolerably good road of late construction.

Near its site there is no village of any size, nor marks of any having ever existed. A few artificial mounds near the base of the Thal are covered with graves, but the place has not been known to be used as a burying-ground within the memory of the present generation. A short distance to the north-west of it there is a grave-yard, which is still used for interment.

The "Thal" itself is a solid circular block of burnt brick and mud surrounded by a mound, 16 to 18 feet broad and 5¼ feet high. Above this the mason-work, as it now stands, is about 50 feet high. It is encircled by two bonds of pilasters, of which there are 20 in each bond; measured on the upper bond, the circumference is 146 feet 8 inches and on the lower 160 feet. Below this no correct measurement can be arrived at, owing to the people having removed some bricks, and the original outline being defaced. To the base of the lower line of pilasters the height is about 22 feet, height of pilasters in the lower line from base to capital 5 feet, and 7½ feet to the base of the upper line, the columns of which are 4 feet high. The capitals are carved, and the upper line had been surmounted by an orn

present very little of it remains intact, and the whole of the building above it is more or less defaced. The bricks used are of the following dimensions:—length 1 foot 4 inches, breadth 11 inches, thickness 3 inches.

There is no authentic history of "Mir Rukan Thal," and current traditions of its origin are meagre. They are as follows:—

A wealthy fisherwoman, named "Rukan", had this tower erected with the object of landing her wares from its summit, to which, however, there is no visible means of easy access.

Another version is, that a king, who had no son, wishing to perpetuate his name, was induced by his councillors to erect this tower.

A third account is, that Mir Rukan, a Hindu rája, ruled there in Hajri year of 600, or A.D. 1183, and had two brothers by name Bhim and Bahman. They divided their kingdom into three divisions as follows:—

First division consisted of "Belo Kandi Pargana", and was assigned to Bahman, who built a fort at the village of Dán Dahri, Taluka Sákrand. The second division, comprising Khito and Sahti Parganas, fell to the share of Mir Rukan, who erected this tower within his limits. The third division, composed of Thar and Nára, which was given to Bhim, and who also built a fort to the east of Kathri village in Tapa San, Taluka Moro. This version seems to be more correct than any other account I have heard of.

Remarks.

It appears that some bricks of this building have been removed by people for the last five or six years. All such ancient buildings, if made over to the charge of the officers of either the Revenue or Public Works Department, will be less liable to such damages caused by the people.

(Signed) PAROOMULL,
Deputy Collector of Naushahro.

No. 1506 of 1876.

GENERAL DEPARTMENT.

Collector's Office,
Hyderabad, 14th July 1876.

True copies, together with photos, submitted to the Commissioner in Sindh, in reference to his memo. No. 193, dated the 20th February 1876.

2. No sort of historical or legendary interest appears to attach to this ancient building near Daulatpur.

3. Reports of other Deputy Collectors will be forwarded when received.

L. D'A. DUNSTERVILLE, Lieut.-Colonel,
Collector.

(*See page* 34.)

No. 2730 of 1876.

General Department.

From

Lieut.-Colonel R. WALLACE,
Collector of Shikárpur,

To

Colonel Sir W. L. MEREWETHER, K.C.S.I. and C.B.,
Commissioner in Sindh.

Kurrachee,
Collector's Office, Camp Sukkur, 4th August 1876.

Sir,

Referring to the accompaniment to Government Resolution No. 207 of 18th January 1876, and your memo. No. 193 of 20th February 1876 following, calling for a new and complete list of the various monuments, architectural or historical, in the Shikárpur District, I have the honor to give below a description of such of them as my Deputy Collectors have been able to furnish :—

Lárkána Division.

(1). No. 21. The *kuba or tomb of Sháhul Muhámmád Kalhora* is situated on the right bank of the Ghár Canal, in Tapa Mábi, Taluka Kambar, and is about six miles both from Kambar and Lárkána. It would appear that Sháhul Muhámmád devoted his life to religion, and was a worker of miracles. In Hajri 1030 (A.D. 1613) he was killed by the Pathâns for reasons unknown. He was accounted a martyr, and in 1188 Hajri (A.D. 1771) Miyan Ghulam Shah Kalhora, the then ruler of Sindh, caused this *kuba* to be erected to his memory. This building consists of a domed room, 35½ feet in height and 15½ square at the base. The dome itself is covered with *chiroli* (burnt mica) plaster. The walls are faced with the usual coloured tiles. The building contains two tombs, those of Sháhul Muhámmád and of his son Shah Hassan.

(2). No. 22. The *kuba of Shah Baharo* is situated on the right bank of the Ghár Canal, close to Lárkána. Shah Baharo appears to have been an inhabitant of what is now Mir Ali Murad's territory. He was appointed to an important military post by Miya Nur Muhámmád Kalhora, then ruling in Sindh. He subsequently settled near Lárkána; his village, which was named Baharpur, still exists. He died in 1148 Hajri, and in 1188 (A.D. 1771) Nur Muhámmád's son, Miyan Ghulam Shah Kalhora, erected this building to his memory. The building has been constructed on a brick-paved platform, which is 75 feet square. The *kuba* itself occupies an area of 39 feet square. The height to the crown of the dome is 47 feet. The outside of the dome is covered with glazed tiles of a bluish grey and green colour.

(3). The inside is decorated with red paint on a chunam ground. The walls are laced with coloured tiles, and inside on white glazed tiles are the foll inscriptions in Persian, which are not only laudatory of the person

the building is erected, but contain passages from which the date of the construction of the *kuba* can be ascertained:—

عجائب گنبدی در زیر گردون ثریا وار خوش جمع گشته است

بهارست این به گنبد در تماشا جهان گوید که این خورم بهشت است

بود شاه بهار از صاحبش نام که در دنیا بجز نیکی نگشت است

ز تاریخش چو پرسیدیم گفتند هزار و یکصد و هشتاد هشت است

گنبدی شاه بهاراچه زهی نیک سرشت کاتب از جود و صفاتش همه بر لوح نوشت

خادمش پوت ز تاریخ عمارت پرسید هاتفش گفت که وه بیشک محمود بهشت

سنه ۱۱۸۸ هجری

Translation.

The wonderful tower under heaven
Is formed beauteously like the Pleiades.
It seems like spring (when we) look at it.
The world says that it is a pleasant paradise;
Its master's name was Sháh Bahár,
Who planted in the world nothing but good deeds.
When we enquired about its date they said:
One thousand one hundred and eighty-eight. (Hajri.)
The tower of Sháh Bahár. How benevolent and virtuous he was!
The writer wrote on a slab all about his liberalities and good qualities.
His servant "Hut" enquired about the date when it was built.
Then "Hátef" said that it is, indeed, "the esteemed paradise." (The letters in these words indicate the figures 1188.)

Sketch plans of these *kubas* prepared by native artists, hereto annexed.

SHIKA'RPUR AND SAKAR DIVISION.

(4). No. 23. *Mir Masum Shah's minaret* at Sakar.—The foundation of the minaret was laid in the Hajri year 1003 (A.D. 1587), during the reign of Akbar. In 1014 Mir Masum Shah, the founder, died, and it was completed by his son Mir Buzing Manwar in Hajri year 1027. It is built on a rock, of burnt brick and mortar: the bricks are in admirable preservation. It is 84 feet in circumference at the bottom and the same height upwards, and has also 84 winding stone steps, and is surmounted by a (*gumbaz*) circular structure, 12 feet high. The municipality have lately placed an iron cage round it to prevent the cases of suicide from persons hurling themselves off it, which were by no means unfrequent. It is surrounded by the tombs of the Masumi Sayids, *i.e.*, the descendants of Mir Masum Shah. The oldest and most noticeable of these is that of Mir Masum Shah's father, Mir Sáfai. It is surrounded with inscriptions, all of little value; but one of them bears the date of

his death, Hajri 991. A copy of this is attached. The domed building near it was built in the year 1004 Hajri. It is octagonal in shape, with (4) four arched doors, the eastern and western doors having a cut-stone balcony over them. It is built of pucka brick, and is decorated with coloured tiles. Inside a gallery running round at a height of about 14 feet from the ground, which is accessible by steps in the wall, which is of great thickness. Above this gallery is an inscription, running all round the building, containing moral maxims. A copy of the portion of it, giving the date, is attached (B). The roofs of the small balconies have also inscriptions, but they give no information. The minaret itself has an inscription over the door on an oblong stone. A copy of the whole of it is attached (C). (D) is a copy of the inscription on Mir Masum Shah's own tomb, giving the year of his death, Hajri 1014. He was the Vazir of the Emperor Akbar, and is reported to have been possessed of great wealth, and also of a stone which turned iron into gold, and which he threw into the river to avoid giving it to the emperor, who pressed him to surrender it. The money expended on the minaret, however, is reported to have been some of a vast sum sent by the Emperor Akbar to Mecca to purchase golden gates. The offer of these gates was refused there; consequently the money was spent at different places along the road.

(5). No. 24. *Tomb of Shah Khyrdin* at Old Sakar.—A full account of this is given in manuscript in a book now in the possession of Sayid Muhámmád Pirzado, the Kazi of Sakar. A copy of this account, as also its translation, marked **E**, are attached. Built in 1165—1174 Hajri (A.D. 1758), in the reign of Ahmad Shah.

(6). No. 25. The *Thahim tombs* consist of four large domed buildings situated close to the Drákhán and Ratodero road, and about a mile from the former place to the Naushahro Taluka. In the close of the reign of Abdul Nabi Kalhora a battle took place near Garhi Yasin with the Pathans, in which the Thahims were killed, and two of the tombs were built by their wives, one in honour of Sahib Khan Thahim and the other of Dilawar Khan Thahim. The exact date of their construction is not known, but probably at the commencement of the Talpur reign. They are of burnt brick and chunam, decorated with glazed tiles. The third tomb is that of Jalal Khán. It is older than the two above mentioned. It is in a ruined condition. The fourth is a small one, and is called that of Jafirshah. There is a legend that when the tomb of Jalal Khán was being built, and its construction progressed badly, a voice was heard advising the construction of Jafirshah's tomb first, which was done, and the previous difficulties ceased. The size of the largest tomb is 24 feet in height and 48 feet in circumference.

(7). No. 26. The *tomb of Makhadum Abdul Rahman* at Shikárpur was originally built in the Dadpotra period, about 150 years ago; but it became a ruin, and was restored in the year 1253 Hijri by Aga Zenal Abdin Kardar of Shikárpur, during the Mir's reign. It has lately been repaired by the municipality. It is 21 feet by 20 in length and breadth, and 30 feet high, and is made of pucka brick and mud, covered with chunam.

(8). No. 27. The *mosque of Sanjar Khan Dalpotra* has been levelled with the ground, being situated in one of the low pits surrounding Shikárpur, which of late years have been filled with percolation water, owing to the proximity of floods from the Indus.

(9). No. 28. The *mosque of Fakiruddin, or the Jami Idgah*, at Khánpur, in the Shikárpur Taluka, is said to have been built by one Maghzaldin Pathan in the time

of Delhi emperors, some 400 or 500 years ago. Maghzaldin was known as "The axe," owing to his having slaughtered one Bakhtawar Khán Pathan with that weapon. It has (4) four domes, and is of burnt brick and mud, lined with chunam. It is now a ruin. It is 75 feet in length and 30 in breadth and 50 feet high.

MEHAR DIVISION.

(10). No. 29. *Tombs of Shah Panjo and Saydi Musani* at Mehar.—Built about 1730 and 1750, respectively.

Further inquiries have been made regarding these buildings; but the only interesting fact elicited is, that the *kuba* of Saydi Musani was originally built at the expense of the rulers of Delhi. The dome of this *kuba* fell in, and was re-built about seventy years ago.

(10). No. 30. The *tomb of Miyan Nasir Muhámmád Kalhora* (one of the ancient rulers of Sindh) is situated close to the western high road in the Kakar Taluka. There is no village within (4) four miles of the place, the nearest being Gote Kurria Mithozangi. The tomb, which is supposed to have been built in Hajri 1130, is a domed building, supported on eight pillars of stone. Inside the building there is some pretty stone-carving, somewhat similar to that to be seen at Tatta, in the Karachi District. The stone appears to be a description of sand-stone not procurable in this division. The tomb is surrounded by about sixty other *kubas*, constructed of brick and chunam; the place is considered to be of great sanctity, and corpses are brought for interment from considerable distances. There are innumerable graves round about the *kubas*. There is a masjid on the spot, and close by it are a few houses inhabited by the watchmen of those tombs.

ROHRI DIVISION.

(11). No. 31. *Khwaja Khizr Jind Pir*, an island in the river Indus between Rohri and Sukkur. The Deputy Collector of Rohri, Mr. Lambert, reports he does not know how to take rubbings of the inscriptions: as the latter are all in relief, it does not seem easy to take off *fac similes*.

(12) The *ruins at Vinjnot* were not mentioned before, and Mr. Lambert gives a description of them below:—

Vinjnot is an old mound in which architectural remains have been found in the Rohri Division, which consist of carved sand-stone columns and carved arches, on which religious processions are represented. Some carved stones have been found there, which lead to the supposition that they are the remains of a Buddhist temple, destroyed some time in the early part of the seventeenth century or late in the sixteenth century.

I have the honor to be,

Sir,

Your most obedient Servant,

R. WALLACE, Lieut.-Colonel.

E.

" Copy. "

Translation.

The following account of the birth, labours, and character of Shah Khyrdin and also of his tomb, is written by Fakir Muhammad Akram, his successor and disciple, being an abstract from the original lengthy description given by his father, Shair Muhammad, for the public benefit and that of such as are learned, and at their request :—

Shah Khyrdin is of the fourth generation of the house of Shaikh Wayadin Abdul Kadur Jilani, of Bagdad. He was born in the year of the Hajri 898. He spent his youth in religious studies in the city of Bagdad. He subsequently went to Mecca as a pilgrim in the company of Khalifa Jamalulla. There he spent many days in toil and devotion, and then returned to Medina, where having increased in wisdom he went and lived on the island of Absi Bundar, spent twelve and a half years in the service of God. After that he journeyed through India and Arabia and first landed in Sindh at Bulri, in Lower Sind. This Bulri was known as Shah Karim-ji-Bulri. There Shah Karim and Shah Nasir Din remained and enjoyed many religious advantages from the presence of Shah Khyrdin. The offspring of one was called Bhattar, and of the other the well-known Shah Inayet. Many learned men rejoiced in the sunshine of his piety. Ultimately he came to Sakar, and there commenced to teach religion. Learning was in those days much sought after, and extensive. Mir Buzarg, the son of Mir Masum Shah, became his disciple, and many others flocked to hear him. Shakuli, the head of a village in the neighbourhood, had two daughters of great beauty. Both were presented to the Shah, and one became his own wife, while the second became the wife of the above-mentioned Khalifa. The Shah had no offspring, and the Khalifa only one son, called Abdul Rahman, shortly after whose birth he died. The Shah Sahib during his life-time named him as heir on the masnad, and enjoined obedience to him on all his disciples. After a short interval he himself died in the year 1027 of the Hajri, and, at his death great grief was felt, and in the fourth generation of Abdul Rahman, Ghulam Muhammad became owner of the masnad. He made great exertions in constructing the domed building in the days of Ahmed Shah. It was built on rock in *the* year 1165, and completed in 1174. It is built of rough brick to the height of 8 cubits, and then follows a course of chunam, one cubit in width, the rest being of pucka brick and earth or chunam. The dome is chunamed, and stands on four square walls, from east to west 22 cubits, and from north to south 22½. In height it is 50 feet, and is chunamed inside and outside and decorated with coloured tiles outside and white and green ones inside. Its cost is not known. The miracles of Shah Khyrdin are celebrated in Bagdad, Arabia, India, and Sind, and need no relating here. This short abstract of the birth, life and death, and tomb is written this fifth day of the month Rabi-Sani, in the year of the Hajri 1204.

R. GILES,
Deputy Collector, S. and S.

(True Copy)

R. WALLACE, Lieut.-Colonel,
Collector

A.

ماه قوشی سید صفائی — کافراشت فلک لوای نورش
ناگاه ازین جهانگه سیر — افتاد به آن جهان عبورش
نامی زبرای سال تاریخ — گفتا پُر نور باد گورش

سنه ۹۹۱

Sayid Safái is the moon of the Khuráish tribe.
Heaven hoisted the flag of his light.
He suddenly left this world and went to the other.
"Námi" (the name of a poet), in regard to the date of his death,
Said: "May his tomb be filled with lights." (These words indicate the figures 991.)

B.

این گنبد با شکوه نامی — کز قدرش آسمان با فیض
چون بود محل فیض ازان رو — تاریخ شدش مکان بافیض

This tower is so magnificent and famous that
Its dignity has induced the heaven to become liberal.
As it has been the abode of liberality,
Its date is indicated by the expression "abode of liberality."

C.

مبنی هذالمنار فی زمان سلطان جلال الدین محمد اکبر پادشاه غازی

بدر فلک علا محمّد معصوم — کزوی بزمانه صیت نیکو نامی ست
افراشت چنین بناء عالی که زقدر — افراخته سر بچرخ مینا فامی ست
تاریخ بنائی او ملایک از عرش — گفتند جهان نما منار نامی ست
میر معصوم آن رفیع القدر — که ازو کار دین به آئین ست
کرد طرح منار تا گویند — کین پی یادگار دیرین ست
پیر چرخ از برای تاریخش — ساق عرشی برین بگفت این ست

سنه ۱۰۰۳

قایله میر بزرگ بن سیادت پناه میر محمد معصوم

This minaret was built in the time of the Emperor Jaláluddin Muhammad Akbar Bádsháhe Gházi.

(*Verses.*)

Muhammad Másum who is the full moon of the high heaven,
Who is (still) famous in this world for his good name,
Erected this lofty minaret, on account whereof
The blue heaven raised its head.
From the "Arsh," (the ninth heaven where the throne of God is) the angels said about the date of its erection:
"That it is a famous Jehán Numa overlooking the whole world." (These words indicate the figures 1003.)

[illegible] d'nift

Whose devotions are more holy than the law itself (which was delivered by Muhammad),
Built this minaret in order that the people may say
That it is in memory of the former ones.
The old heaven said, in respect to its date, that it is a leg of the great Arsh.
(These words indicate the figures 1003.)
The composer of these verses is Sayid Mir Buzurg bin Mir Muhammad Másum.

D.

میر معصوم آن مه برج شرف	آفتاب شرع و دین فخر زمن
روز جمعه سادس ذی الحجه گشت	عازم جنّت به امر ذوالمنن
سال فوتش از خرد جستم بگفت	بود نامی صاحب ملک سخن

سنه ۱۰۱۴

Mir Másum, who is the moon of the noble constellation,
Is the sun of the Muhammadan law and religion, and the glory of the universe.
He went to paradise on Friday, the sixth of Zil'haj,
By order of God, Who is the most glorious.
I consulted my mind regarding the year of his (Mir Másum's) death.
It said that he was a famous master of the region of speech (poetry). (These words indicate the figures 1014.)

E.

بسم‌الله الرحمن الرحیم

بعد حمد خالق و درود بر سرور بني آدم صلي‌الله عليه واهلبيته اجمعين الطيبين میگوید فقیر حقیرالراجي الي رحمته العزیز الغفار محمد اکرم سجاده نشین درگاه عرش اشتباه حضرت شاه صاحب شاه خیرالدین نورالله مرقده حسب خواهش طالبان طریقه علیه قادریه احوال نسل و ولادت و ریاضت و خوارق عادات حضرت شاه صاحب علیه‌الرحمة که درپیاض پدر بزرگوار مرحوم مغفور جنت جانکاة میان شیر محمد که بطوالت تمام مرقوم بود استنباط نموده بطریق ایجاز بفایده عام ارقام ساخت که طالبان ازان بهره مند صوری و معنوی شوند اللهم اهدنا الی سوآء الصراط حضرت جناب فیضماب زبدة الواصلین عمدة العارفین عالم اجل مرشد مکمل شاه خیرالدین اسکنه‌الله فی‌المقام العلیین بعد ششم پشت از اولاد حضرت غوث‌الاعظم قطب‌العالم تاج‌الاولیاي و افتخارالاتقیاي شیخ محیي الدین عبدالقادر جیلاني بغدادي رحمة‌الله علیه گرامي گوهري است ارزنده و صدف کرامت را در زیبنده که در سنه ۸۹۸ از تولیدش مشرق و مغرب پر انوار گردیده ایام معصوم در بغداد شوبت د

تکمیل و تحصیل علوم دینیه پرداخته ازان بعد حسب ندای لبیک برفاقت خلیفه جمال الله برای ادای حج فریضه روبمکه شریف آورده بعد حصول نعمت کبرای حج اکثر اوقات آنجا در ریاضت و عبادت معبود مطلق مصروف نموده باز از انجای بشوق و جذبه زیارت حضرت رسول مقبول انزل فی شانه لولاک لما خلقت الافلاک بمدینه شریف رفته بعد استحصال فیض باطنیه از مدینه شریف بر آمده اند از دوازده نیم سال از جزیره ابو بندر در آب شور دریا در یاد الهی مشغول بودند پس بعد سیاحت ممالک عربستان و هندوستان در دریای سنده اول بمکان بلتی که بنام شاه کریم می نامند از مضافات ملک لار است تشریف فرما شده شاه مذکور و شاه نصیرالدین پرند از توجهه و تلقین حضرت شاه صاحب علیه الرحمة والغفران فیض یاب ظاهری وباطنی شدند اولاد یکی را بهتا می خوانند و نسل دیگری بنام شاه عنایت پسرش مشهور و معروف بوست ماورای آن بسیار تشنه کامان قرب حق از خم فیض حضرت شاه صاحب سیراب گردیدند الحاصل قصبه سکهر از قدوم فیض لزوم رشک اوم فرموده بمدرسه تعلیم و تدریس علوم ظاهری دینیه اختیار کردند دران زمان علم بسیار رواج و رونق یافت در ان اثنای میر بزرگ ولد میر محمد معصوم در سلک مریدان منسلک شده و علی هذالقیاس بسیار کسان به استفاضه جمع آمدند و شاه قلی که از زمره اکابر و عماید و روسای ملک بود دو دختر صاحب جمال داشت هر دو بخدمت حضرت شاه صاحب حاضر کردانید حضرت شاه صاحب یکی ازان در عقد مناکحت خود آورده و تزویج دیگری به خلیفه مذکور نمودند حضرت شاه صاحب اولاد نداشت و از حاجی جمال الله میان عبدالرحمن پیدا شده بعد تولد فرزند مذکور خلیفه مذبور بعالم جاودانی شتافته حضرت شاه صاحب در حین حیاتی عبدالرحمان را وارث مسند خود فرموده خلفاء و مریدان را متعلق اطاعت او گردانید بعد اندک مدت حضرت شاه صاحب در سنه یکهزار بیست وهفت این جهان فانی را وداع کرده بدارالخلد شتافت انا لله وانا الیه راجعون از ماتمش فلک لباس سیاه پوشیده و در جهان نمونه رستخیز آشکار کردید الحاصل از اولاد میان مرحوم عبدالرحمان بعد چهارم پشت میان غلام محمد سجاده نشین مسند عالیه گشت بصد جان فشانی به بنای گنبذ شریف که الی الان معموره قایم وموجود است در زمان وعهد احمد شاه غازی پرداخت وبنیاد بر جبل آغاز سال سنه ۱۱۶۵ وتمامیت تعمیر در سال سنه ۱۱۷۴ یافت و بنای از بده کوه ومقدار هشت دست از برانداخت بنای عمارت خشت تراشیده چسپانیده آهک انداز یکدست و بقیه کار تعمیر مرتبه به خشت پخته وآهک وبعض گل وکاسه گنبذ آهک بست و طرح گنبذ مربع از سمت الشرق والغرب واحد واحد اطرافه بیست دو دست واز جانب جنوب والشمال هریک اضلاعش بیست دو نیم دست و ارتفاع پنجاه دست و از اندرون وبیرون به آهک آراسته وازبنای تا به ارتفاع کارخشت اخضر که بر فیروزه طعنه زن و

بعض بعض آمکنه ابیض واندرون کار تعمیر بکثرت سپیدی رشک سپیده صبح وبه ملت سپزی که
عبارت از کاسی است وبرتعداد زر مصارف تعمیر گنبذ ازروی قاطبه وتمامیه اگهی دست
نداد ومقامات وکرامت حضرت شاه صاحب دردیار وامصار بغداد وعربستان هند وسنده
مشهور ومسورست حاجت بیان ندارد بذه المختصر فی الذکر التولید وعمرو وفات و تعمیر
بنای گنبذ شریف ترقیم یافت—

تحریر فی التاریخ پنجم ماه ربیع الثانی سنه ۱۲۰۴ هجری
نقل مصدقه
بقلم اذهوداس بهتة منشی -

In the name of the most merciful and compassionate God.

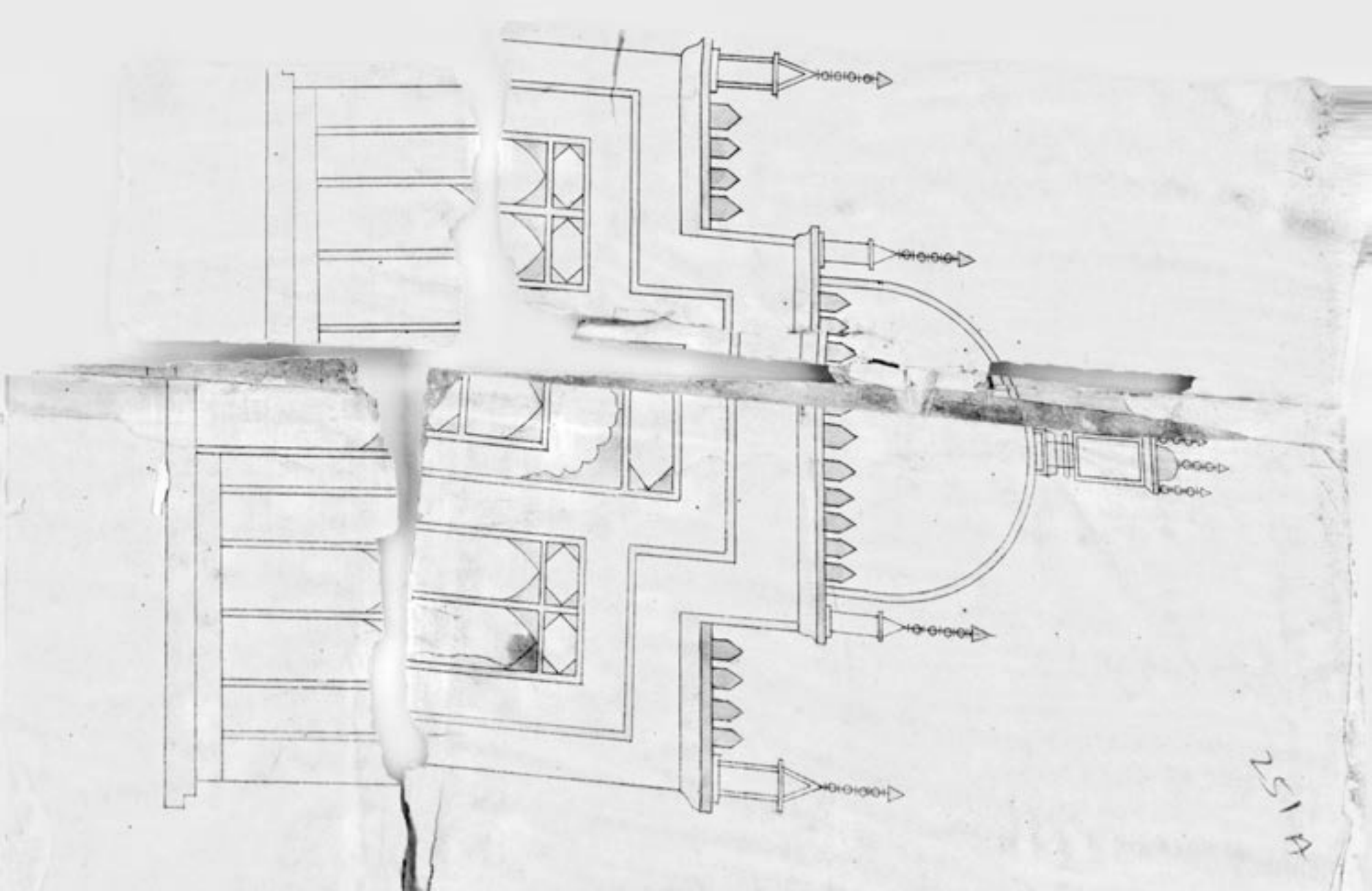
After praising the Creator, and after giving blessing to the Lord* of the sons of Adam (may the blessing of God be upon him and on his progeny and family!), the humble and contemptible Muhammad Akram, who hopes to obtain mercy from God, the pardoner of sins, and who sits on the carpet of the dargáh or shrine (which is) like "arsh"† of Hazrat Sháh Sáheb, Sháh Khyruddin (may God shed light on his tomb!) says that, agreeably to the wishes of the members of the high "Káderia" sect who make enquiries about the particulars of the genealogy, birth, austerities, and miracles of Sháh Sáheb (may God have mercy on him!) which have been written in full in the book of my late venerable father Sher Muhammad, may his abode be paradise! I have extracted the (following) few particulars from the said book for the public use, in order that the enquirers (referred to) may derive benefit therefrom both outwardly and inwardly. Oh God, lead us to the right path. Sháh Khyruddin (may God grant to him the highest place in paradise), who is a venerable and an excellent person, and who is the best among those who have joined God, and the best of the holy men, and who is a very learned and a perfect guide (in spiritual matters), is the pearl-like son of a descendant in the sixth generation of Shaikh Moheyiddin Abdul Káder Jilání and Bagdádi, who is a venerable person, a Ghaus-ul-aizam (a title of Muhammadan saints), a star of the universe, a crown of the friends (of God) and (a bestower) of honors on the pious (may God have mercy on him!). Since his birth in 898‡ (Hajri) the east and west have been filled with light. When young he devoted himself at Bagdád to the acquisition of religious knowledge to its full extent. Afterwards, in accordance with (God's) call "Labbaik,"§ he proceeded on a pilgrimage to Mecca in company with "Khalifa Jamálulla." He then finished the ceremonies connected with the pilgrimage, and generally occupied himself in practising austerities and worshipping God at that place. Afterwards he went to Medina through an inclination and a great desire to visit the (tomb) of the great prophet there, about whom God sent down (the following saying):—"Had it not been for you I would not have created the heavens." Having received (from the tomb of the prophet the benefit of) internal grace, he left that for the island of Abubandar, which is in the sea, and occupied himself in thinking of God about twelve years and a half. Afterwards, having travelled through the Arabia and India, he went first to the place called Sháh Karims "Bulri," in the [illegible] which is one of the dependencies of Lár. The said Sháh

* The Prophet Muhammad.

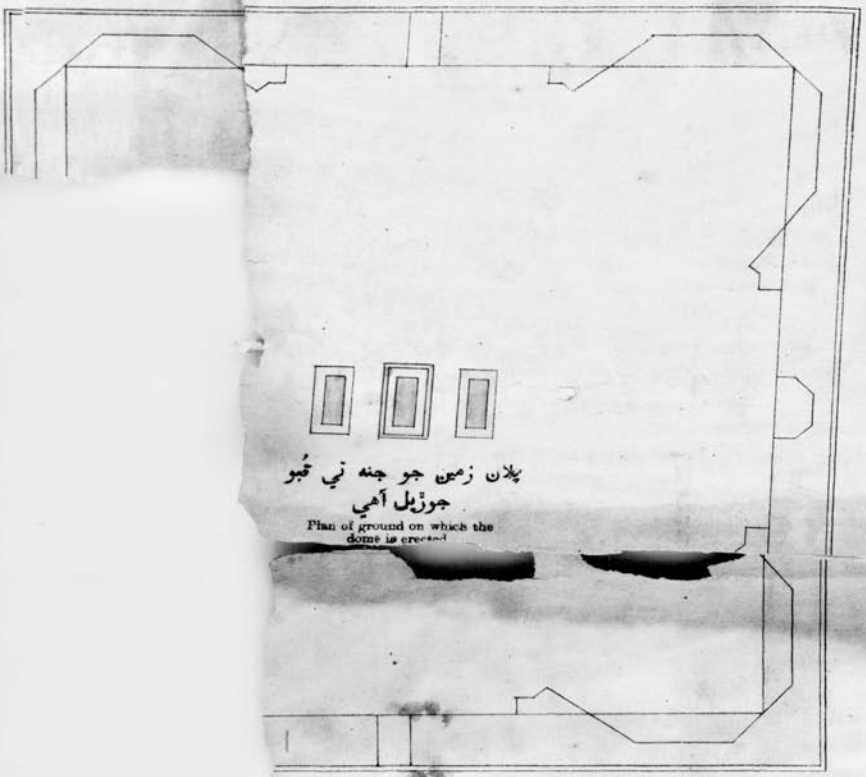
† The ninth heaven where the throne of God is.

‡ A. D. 1492-93.

§ The meaning of this is, "What do you want with me? Here I am, what would you have?"



251 A



پلان زمين جو جنهن تي قُبو
جوڙيل آهي

Plan of ground on which the
dome is erected

The Kuba (dome) of Mian Shahal Mahomed is built with burnt bricks and chorolí (a kind of
nicely painted. The outside work is of chorolí without painting and glazed pinnacles. The wh
and 9 inches in breadth. Inside the Kuba there are two ivanks, one of Mian Shahal Mahomed and
the glazed brick work has tumbled down. The inside is in good order. The height of the compou
west 60 feet. The walls are made with burnt bricks and lime and pinnacles of glazed bricks are stan

On all the four sides of the compound wall, minarets are built of gl

ork has fallen down. A glazed brick has been measured, and found to be 1
s, Shah Hasan. The chorolí work of the walls outside and of the Kuba has
the length on the south is 75 feet, on the east 60 feet, on the nort
ion now they have fallen down. In some places bricks are standing.

ticks, but much of the glazed work has fallen down.

(that is, Sháh Karim) and Sháh Nasiruddeen obtained the benefit of external and internal grace through the kindness and instruction of the venerable Sháh Sáheb (*i.e.*, Sháh Khyruddeen); may God have mercy on him and pardon him! The (people) call the descendants of one of them "Bhata," and those of the other are well known by his son's name "SháhInáyat." Besides these parties, many other thirsty men approached God, and had their thirst quenched by the jar of Sháh Sáheb's grace. In short, he (Sháh Sáheb), by his favour bestowing feet, brought the town of Sakar to a condition which was envied by paradise itself, and undertook to impart religious knowledge (to the people) in a college there. At that time the knowledge spread far and wide, and attained great splendour. In the meantime, Mir Bozurg, the son of Mir Muhammad Másum, got himself included in the company of his disciples. In like manner many people collected there to obtain benefit from him. Sháh Koli, one of the great and principal men of that country, had two handsome daughters; he produced both of them before the Sháh Sáheb. And Hazrat Sháh Sáheb married one of them, and got the other married to the said Khalifa (Jamálulla). Hazrat Sháh Sáheb had no issue (by her), and Miya Abdul Rahmán was born to Háji Jamálulla. After his birth the said Khalifa died. Hazrat Sháh Sáheb during his lifetime made Abdul Rahmán heir to his masnad, and ordered Khalifás and Morids to obey him. After a short time, Hazrat Sháh Saheb left this world, and went to paradise in the year one thousand and twenty-seven (Hajri). "Indeed, we belong to God, and are to return to Him." Heaven wore a black dress in mourning for him, and it became apparent that the last day of the world had arrived. In short, Miyán Golám Muhammad, one of the descendants in the fourth generation of the late Miyán Abdul Rahmán, succeeded to the sublime masnad." He with great zeal and trouble engaged himself in erecting, in the time of Ahmad Sháh Gázi, the tower which exists up to this time. The foundation of the same was laid on a mountain in the year 1165 (Hajri), and the work was completed in the year 1174. The said foundation was laid on the slope of the mountain at the distance of eight cubits (from its foot). One cubit of the foundation consists of rough bricks cemented with chunam. The remaining part was composed of bricks and chunam, and, in some places, of earth. The dome or cupola is composed of chunam. The shape of the shrine is square. The eastern and western sides are each twenty-two cubits (in length). The southern and northern sides are each twenty-two cubits and a half (in length). The height is fifty cubits. The shrine is white-washed (both) outside and inside. Green bricks have been used from the foundation to the top, and they surpass even the turquoise from mines. There is white-work in some places. The inside of the building is very white, so white that the whiteness of the morning envies it, and is also of a greenish color similar to that of "kasis" (sulphate of iron). The entire cost of the shrine has not been ascertained. The dignities and miracles of Hazrat Sháh Sáheb are well known in the countries of Bagdád, Arabia, India, and Sind. There is no necessity for describing them here. This short description of his (Hazrat Sháh Sáheb's) birth, age, death, and the erection of the noble shrine is written. Dated the 5th of the month of Rubiussani, 1204 Hajri.

(True copy made by Odhudas, Head Munshi.)

No. 62 of 1877.

Rozah, Aurangabad, 8th March 1877.

THE CHIEF SECRETARY TO GOVERNMENT,
Bombay.

SIR,

I have the honor to return the accompanying papers relative to ancient remains in Sind.

2. In letter No. 307, of 4th May 1876, S. W. Tyndall, Esquire, Collector of Jerruck, mentions the *Tohfat-il-Koran*, a local history belonging to Sayid Husain Ali Shah. As such a work is likely to contain other information besides the items extracted by Mr. Tyndall, I would request that inquiry should be made as to whether a careful *verbation* copy, written in a clear hand, could be obtained.

3. The reports attached to Mr. Tyndall's letter are interesting, and I have the honor to request that a copy, in extenso, may be made of them for my use.

4. With reference to letter No. 308, of 12th July 1876, from Deputy Collector of Hyderabad, I would remark that the photographic negative (on glass, I suppose) taken of the "Thull Kukan" (or Rukan—the copyist writes "Rukan") should be carefully packed and sent to Bombay.

5. The building in question is an ancient Buddhist stûpa, probably dating from before the Christian era, and, as suggested, it ought to be made over either to the Revenue or Public Works Department, to be preserved from further wilful dilapidation.

6. I have to request a copy of the portions indicated by pencil in this report, and of the whole of the report from Lieutenant-Colonel Wallace, of the remains in the Shikárpur Collectorate.

7. As compared with many others of the returns, these from Sindh are so very full and interesting that I would suggest that they be put in type, as being useful for future reference; if proofs are sent to me, I shall be happy to revise them. The Persian inscriptions ought to be included with translations by the Government Translator; or, if there are any errors in the copies, a reference might be made to Sindh for correct copies and also good close translations.

I have the honour to be, &c.,

(Signed) J. BURGESS,

Archæological Reporter, &c., to Government.

255

No. 1411 of 1877.

GENERAL DEPARTMENT.

Commissioner's Office,
Kurrachee, 6th November 1877.

MEMORANDUM.

In returning to Government the original papers received with memo. No. 851, dated 16th March last, the Acting Commissioner in Sind has the honor to report, with reference to para. 4 of Mr. Burgess' letter No. 62, dated 8th idem, that the photographic negative of Thull Rukan was sent direct to that officer, but it was returned with the words "Gone to England" endorsed on the packet. The negative, securely packed, is now sent to Government as an accompaniment to this memorandum. The building itself has since been placed in charge of the Public Works Department to preserve it from dilapidation, as suggested by Mr. Burgess.

2. An amended list of architectural buildings in the Hála division is submitted to Government, in lieu of the one objected to by Mr. Burgess in his letter No. 63, dated 10th March 1877. Ground plans of the three tombs could only be obtained, viz., those of (1) Mir Fatah Ali, (2) the Mukhdum, and that at (3) Udéra Lal. The negative of the two photographs, Nos. 1 and 2, herewith returned, have not been kept, as they were taken by an amateur. Copies of the original inscriptions in the language in which they are written, are attached.

3. With regard to the *Tohfat-il-Koran*, a local history belonging to Sayyid Husain Ali Shah, mentioned in the report of the Deputy Collector of Jerruck, the Collector of the district, Colonel Lambert, reports that to make a *verbatim* copy would require from one year to eighteen months, and the outlay would be Rs. 150. If under the circumstances, Government would sanction the proposed outlay, measures would at once be taken to have it completed, and, if possible, in a shorter time than that mentioned above.

4. The Acting Commissioner fully endorses the proposals made in para. 7 of Mr. Burgess' letter No. 62, and would request that the whole of the papers, English and vernacular, be printed at the Central Press, Bombay. If necessary, proof-sheets of the latter may be sent to Sindh, for revision or correction, together with their translations, which might be done in Bombay.

5. A list of ancient structures in the Thar and Parkár District is also attached. The buildings are in good condition, being kept in repair by the people. As there are no inscriptions, the exact year and the cost of construction cannot be ascertained. The figures given in columns 3 and 4, cost and age, have been derived from local legends.

F. D. MELVILL,
Acting Commissioner in Sind.

AMENDED LIST of Architectural Buildings in the Hála Division.

No.	Locality.	Name of Building.	Form of Buildings.	Whether standing or in ruins; the nature and colours of the materials employed; whether granite, marble, sand-stone, brick, &c.	When built.	Length.	Breadth.	Particulars of Inscriptions.	Boundaries. East.	West.	North.	South.	Remarks.
	Tauka Hála					Ft.	Ft.						
1	Matari ...	Jami Masjid.	Dome.	Built of burnt bricks with stone cornices, and ornamented with carved stone and encaustic tiles. The foundation is of stone. Is standing.	1218 Hajri.	66	32	Sabitali took an oath at the year, and said be it blest. It resembles the kaba.	Street and school of Haji Muhammad.	Street ...	Street ...	Place of Umedali.	
2	Do. ...	Pir Rukan-shah.	Do.	Built of burnt bricks, and the floor is of tiles set in with chunam. Is standing.	Hajri 1179	27	27	No inscriptions...	Tomb of Haider-alishah.	Burial-ground.	Tomb of Jan Muhammad.	Tomb of an Amir.	
	Do. ...	Pir Hashim-shah.	Do.	Built of burnt bricks, and the floor is of tiles set in with chunam. Is standing.	Hajri 1175	28	28	Do.	Open space and grave of Kambarshah.	Tomb and wall of a fortress.	Open space.	Platform of Aldhyar and Nurshah	
4	Nuh Hotiani.	Pir Nuh Hotiani.	Do.	Built of burnt bricks. Is standing.	Hajri 1092	25	24	Do.	Burial-ground.	Burial-ground.	Burial-ground.	Burial-ground.	
5	Uderalal ...	Uderalal ...	Do.	Built of burnt bricks. The foundation is of stone, and the floor of glazed tiles set in with chunam. Is standing.	Hajri 1044	30	28	This building was erected under the orders and superintendence of Bedarang, son of Shamdas Thakur, in 1044 Hajri, in the month of Rabi-ul-Sani.	Place of Sheikhs.	Ruined buildings.	Masjid.	Street.	
6	Hála ...	Makhudum Nuh.	Do.	Built of burnt bricks with coloured decorations. The foundation is of stone, and the floor of glazed tiles. Is standing.	Hajri 1205	33	30	Blest be the Lord who gave power to build this heaven-resembling spire full of grace. The dust of its door fulfils the part of saviour, and quickens all languid hopes at every breath. Wisdom took an oath at the year of its erection, and said blest be the place of safety and the shrine of Makhudum Nuh. The builder of it was Pir Muhammad Zaman, the saviour and the deliverer of his followers. O Lord, grace this cherished date palm with sweet fruits, and make it stand everlastingly. The author of these verses is Muhammad, and the writer is Abdul Hakim. O God, forgive their sins. It was built by Juma, son of Sileman. O God look with a forgiving eye over his sins.	Road leading to bazaar.	Open space.	Mosque No. 8.	Burial-ground and Tomb No. 7.	

7	Hala ...	Makhudum Mir Muhammad.	D me.	Built of burnt bricks, with coloured decorations and of stone foundation, and the floor is of glazed tiles. Is standing.	Hajri 1210	25	0	25½	0	Mir Fatehali Khan Sultan desired that a splendid tomb be erected. A spirit informed me of the year in which it should be built. The site belongs to *Makhudum* Zaman, on which is built the tomb of Mir Muhammad.	Road leading to bazaar.	Open space.	Tomb No. 6.	Burial-ground.
8	Do. ...	Makhudum's Mosque.	Do.	Do. ...	Hajri 1222	36½	0	20	0	The great Mir Karamali constructed this mosque. *May Ali fulfil* his desires. The spirit informed me of the year in which it should be built. The mosque of God which resembles the kaba.	Road leading to bazaar.	Open space.	Open space.	Tomb No. 6.
9	Bhitshah ...	Shah Abdulatif.	Do.	Built of burnt bricks with coloured decorations. The floor is of glazed tiles, and the foundation is of stone. Is standing.	Hajri 1167	36	0	36	0	When the tomb of Shah Latif was erected by Said Jamal, he saw it splendidly adorned, and called it the tomb of Latif and full of heavenly light.	Open space.	Tomb of Kaimdin and Lutifuldin.	Masjid and Tomb of Pir Habib.	Otak of Khalifa Abdula.
10	Do. ...	Pir Habibshah.	Do.	Built of burnt bricks and the floor is of glazed tiles. Is standing.	Hajri 1221	29	6	29	6	Death is a bridge that leads us to our friends.	Masjid of Shah Abdulatif.	Burial-ground.	Street.	Tomb of Shah Abdula.
11	Do. ...	Pir Raimdin and Lutifali.	Do.	Do. ...	Hajri 1238	27	7	27	7	It was erected by Ahdul Rahim Mason, resident of Hyderabad, and son of Haidar, resident of Nasarpur and Punu Fakir valad Ishak, in 1238.	Tomb of Shah Abdulatif.	Street	Burial-ground.	Burial-ground.
12	Bilali ...	Pir Bilali ...	Do.	Built of burnt bricks and chunam, and the floor is of tiles.	Hajri 1168	32	6	32	6	There is no other God except the one true God. Muhammad (may the peace of God be upon him,) is his ambassador.	Landhi of Muhammad Shah Kureshi.	Burial-ground of Sayid Nurshah.	Burial-ground of Bilal.	Lal Pir's Utara.
13	Khudabad ..	Mir Futehali	Do.	Built of burnt bricks with coloured decorations. The foundation is of stone, and the inner part of the walls is ornamented with carved stone.	Hajri 1210	26	0	27	0	The inscription on this tomb goes only to show the date on which it was built and on which the Mir died.	Open space & burial-grounds.	Ruined buildings.	Ruined buildings	Ruined buildings
14	*Tando Alahyar.* Kamaro ...	Pak Panghar	Do.	Built of burnt bricks and mortar, and the floor is of tiles.	Hajri 900	14	3	14	3	No inscriptions	Burial-ground	Burial-ground.	Burial-ground.	Burial-ground.
15	Do. ...	Pir Ashrafshah.	Do.	Built of burnt bricks with coloured decorations, and the floor is of glazed tiles.	Hajri 1234	15	6	14	6	Do.	Open space	Open space.	Open space.	Masjid.
16	Moriani ...	Mashaik Hati.	Do.	Built of burnt bricks with coloured decorations. Is standing.	Hajri 894	20	0	20	0	Do.	Burial-ground.	Tomb of Ahmed.	Burial-ground.	Burial-ground.

No.	Locality.	Name of Building.	Form of building.	Whether standing or in ruins; the nature and colours of the materials employed; whether granite, marble, sandstone, brick, &c.	When built	Length.	Breadth.	Particulars of Inscriptions.	Boundaries.				Remarks.
									East.	West.	North.	South.	
	Tando Alahyar—contd.					Ft.	Ft.						
	Bukerani ...	Kaimshah...	Dome.	Built of burnt bricks with coloured decorations and of stone foundation. Is standing.	Hajri 1216	22 0	22 0	Mian Kaimshah Kureshi died in 1215.	Open space.	Tomb of Fazalshah.	Tajar ...	Open space.	
18	Do. ...	Masjid Pir Kaimshah.	Do.	Do. ...	Hajri 1274	30 0	48 0	No inscription	Open space.	Compound wall and street.	Street ...	Tajar.	
19	Do. ...	Pir Fazalshah.	Do.	Do. ...	Hajri 1267	30 0	30 0	Makhudum Fazalshah Kureshi (may the peace of Ali be upon him) died on the 1st Zulhaj 1266.	Open space.	Compound wall and houses of Buhuras.	Tajar ...	A pucka building.	

D. B. CRAWFORD,
Deputy Collector, Hála.

24

Ground Plan

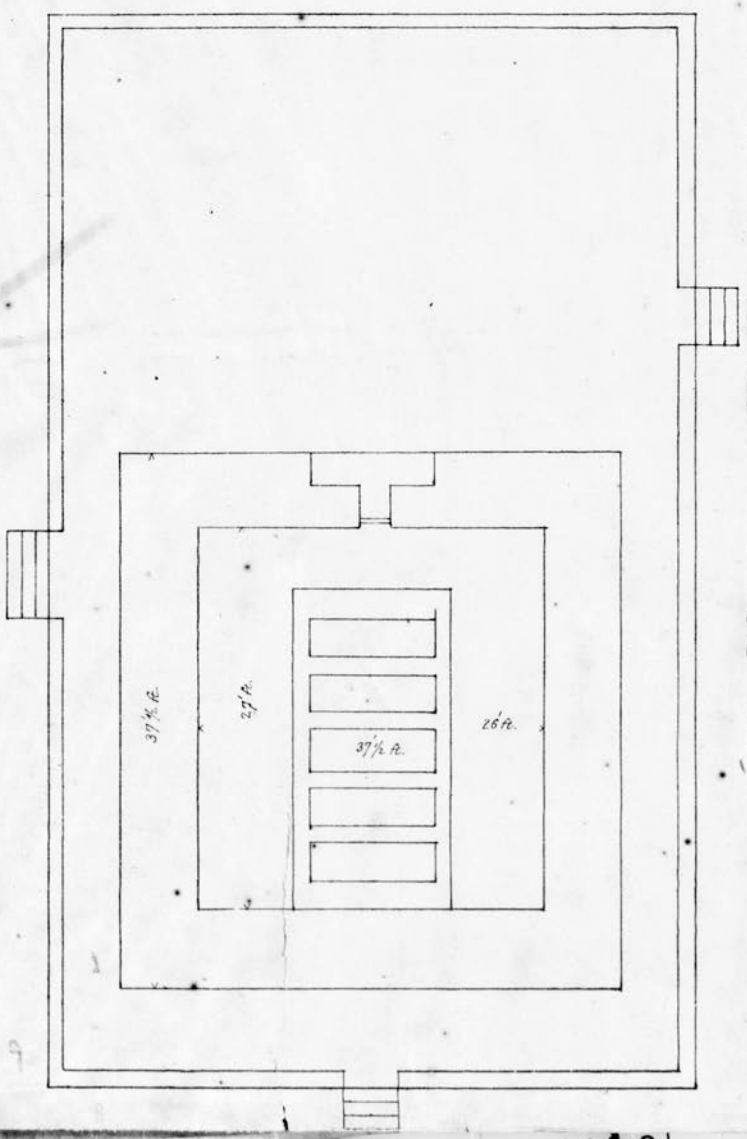
of

TOMB

of

Mir Futah Alikhan Talpur

Scale 10 ft = 1 inch

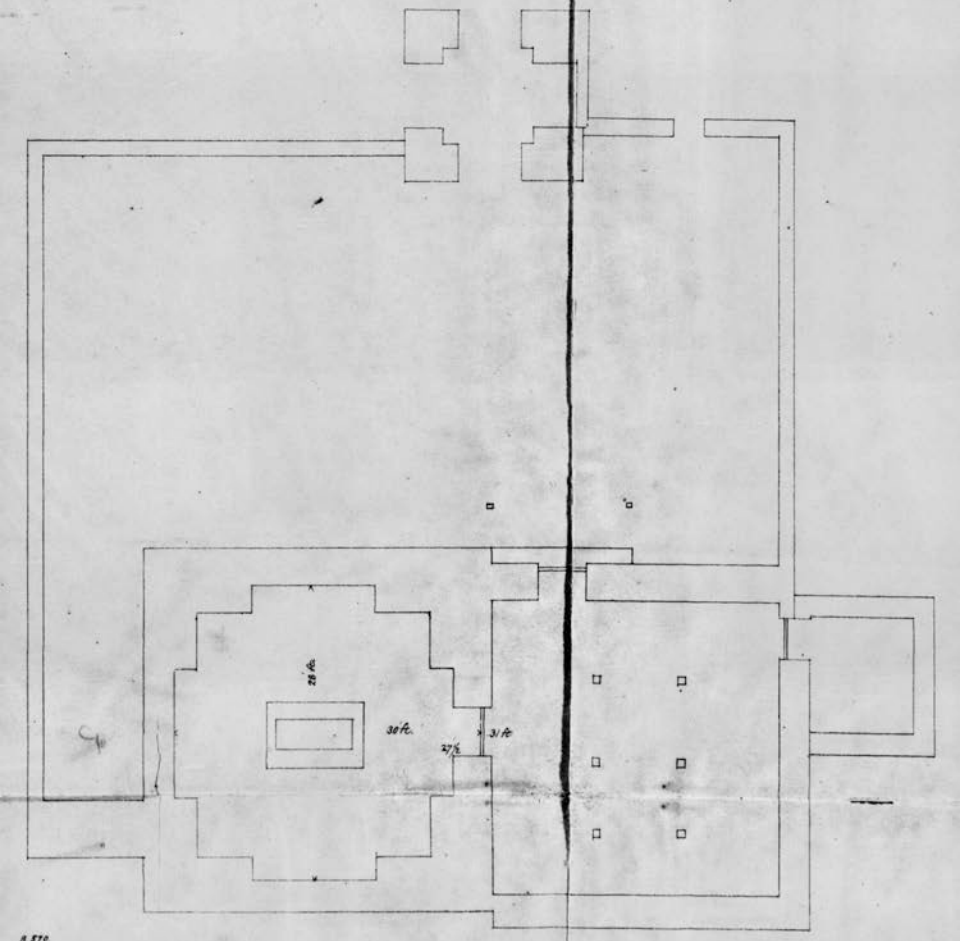


259

A4 81

25

Ground Plan
of
TOMB
of
Uderalal
Scale 10 fe. 1 inch



B.570

گفت ثابت علي به سالش رة شد بس که بدين بيت الله

Sábit Ali said about the year of his death (as follows):—
"That he went near God while professing the faith of 'Bytulla' (the house of God in Mecca)."

اين عمارت که کرد روضهٔ متبرکه فلک کرامت پراو قديرة مرتبت شدة در سنه
يک هزارو چهل چهار سال هجري بسعي و تردد بيدارنگ ولد شامداس
۱۲
تهکر مشاهدة درماه ربيع الثاني ترتيب يافت

This building which surrounds the holy shrine* of Udera was by the exertion and contrivance of Bedarang, son of Shámdás Thakar Moshahidáh, completed in the year one thousand and forty-four, in the month of Rabiussáni.

چون زدست حضرت سيد جمال شد بناي روضهٔ شاهي لطيف
زاهر آنجا جلوة حق ديد گفت مرقد پر نور درگاهي لطيف
سنيت هجري ۱۱۶۷

When, by the hand of the venerable Sayid Jamál, the shrine of Sháh Latif was erected, Záher (the name of a poet) saw the light of God there, and said (as follows):—
"The tomb of the Dargáh of Latif is full of lights." (These words indicate the figures 1167.)*

الموت حبس يوصل الحبيب الي الحبيب سنيت ۱۲۲۱ عاقبت خير

Death is confinement.† We may say that it takes him who leaves this world to his friend God! In 1221. May (his) end be good.

عبدالرحيم معمار سکنه حيدرابادبن حيدر کاشيگر سکنه نصرپور پنون فقير
ولد اسحاق سنيت ۱۱۳۸

Abdurraheem, the builder (of the edifice), is an inhabitant of Hyderábád, and he son of Haidar Káshigar, who is an inhabitant of Nasarpur. Punú Fakir, the son of Ishák. The year 1138.

لا اله الا الله محمد الرسول الله صل الله عليه وسلم

There is no God but God, and Muhammad is the prophet of God. May ing and peace of God be upon him.

---

* Of Ud
is line vidently incorrectly copied, as it is quite opposed to what fol

شب شهادت شاه شهید رحلت کرد آخر فتح علي خان خديو صاحب عصر
بگفت ثابت زواز سال تاريخش مکين قصر بهشت مکان بهشتي قصر
تاريخ سيزدهم ماه شعبان وفات مرحوم ميان قايم شاه قريشي سنه ۱۲۱۵

Fatáh Ali Khán (was) king in his time.
Departed this life on the night of the martyrdom of "Sháh Shahid" (*i.e.*, Imam Husain).
"Sábit, a pilgrim, said (as follows) about the year of his (Fatáh Ali Khán's) death:—
"He is an inhabitant or master of paradise or of an abode (like) paradise."

صاحب مرحوم مغفور جنت مقام مخدوم مخدوم ميان فاضل شاه قريشي عليه الرحمة
تاريخ ۱ ماه ذوالحج سنه ۱۲۶۶ هجري القا بدارالبقا رحلت فرمودند

The date of the death of the late Miyán Káyam Sháh Koreshi was the 13th Shábán, in the year 1215 (Hajri). The late Makhdum of the Makhdums, whose abode is paradise (and whose name is) Miyán Fázil Sháh Koreshi, may God take mercy on him, left this world for the other on the 1st Zilhaj in the year * 66.

M. G. HASSAN,
For Deputy Collector of Hála.

تاريخ قبهٔ حضرت مخدوم نوح عليه الرحمة

قبه نمبر ۱ حمد خداوند را زينت تعمير يافت روضهٔ جنت نما قبه سراسر فتوح
خاکدرش باليقين کار مسيحا کند مرد دلانرا ازو هر نفس تازه روح

The date of the *Kubba* (vault) of the venerable Makhdum Nuh, may God take mercy on him, (is as follows):—
God be praised, the shrine resembling paradise and Kubba were repaired.
The latter is full of victories.
The dust at its door verily does the work of Jesus Christ (that is, gives life to dead),
To dead persons it always gives fresh souls.

باني اين بارگاه پير محمد زمانه شافع امت ورا باد شفيع وصفوح
نخل مرادات او داد مثمر مدام تا بقيامش قيام بخش کني يا بدوح

The founder of this "Bárgáh" is Pir Muhammad of that time. May the mediator and forgiver of the Muhammadan followers be his mediator (also on the day of ...nt).
...date tree of his intentions always gives fruit ripe for gathering.
...duh" (an invocation supposed to possess great power over the invisible ... the same.

---

* Th ... in t

عقل بپای قسم گفت بسالش زهي
۲۶
۲
بامن امن و امان قبهٔ مخدوم نوح

عمرة جمعه بن سليمان
معمار شتر عيو بهما سنه
هجری سنه ۱۲۰۵

صنفه محمد وكتبه
عبدالحكيم غفر ذنوبهما
سال وصال ۹۹۸

Wisdom said about its date (as follows):—"How wonderful the Kubba of Makhdum Nuh is. It is an abode of peace and harmony."

Composed by Muhammad and written by Abdulhákim. May God pardon their sins. The date of death is 998.

The Kubba was repaired by the builder Jumma, the son of Sulemán. May God conceal their faults. In the year 1205.

قبه نمبر ۲

فتح علي خان فرموده میر سلطان زمان — قبه پر نور بناء بر مزار كبرا
از سر كفت گاهی هاتفم سال بنا — میر محمد اینجائي جاء مخدوم زمان

سنه ۱۲۱۰

Mir Fateh Ali Khán, the king of his time, erected this "Kubba" over the venerable tomb which is full of lights.

Hátif said to me about the date of its erection (as follows):—

"O Mir Muhammad, here is the place of Makhdum Zamán." (These words indicate the figures 1210.)

قبه مسجد نمبر ۳

میر اعظم امیر كرمعلي — ساخت تعمیر مسجد درگاه
چشم امید روشنش باد! — بمیا من علي ولي الله
هاتفم گفت سال تعمیرش — مسجد الله مثال بیت الله

سنه ۱۲۲۲

The great Mir, (whose name is) Amir Karam Ali, repaired the mosque of "Dargáh." May the eyes of his hope be full of light. By the blessing of "Ali," who is a friend of God. "Hatef" said to me about the date of its repairs (as follows):—

"The mosque of God resembles the house of God! (These words indicate the figures 1222).

M. G. HASSAN,
For Deputy Collector of H

Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		**Hindu Temple.**			*Tradition.*
Baharai, 3 miles from Umarkot, the chief town of the district.	Temple. Building entire.	1,500	125	Dome, and built of stones set in chunam.	12 feet by 12 feet and 20 feet in height.	The temple is dedicated to Mahadev.	In A.D. 1790 a certain Brahman of Umarkot, who used to send out his cows to graze in the vicinity of Umarkot, observing that one of his cows gave no milk for some days continuously, accused the cowherd of dishonesty, who denied the charge, and said he would try and prove his innocence. The next day, while driving the cows home in the evening, he observed the cow stop, and the milk flow of itself at the place where the temple now stands. Astonished, he ran off to relate the miraculous circumstance to the owner of the cow, and who, not believing the man's statement, went to the place himself next day with the cowherd and ascertained that it was a fact. At night a spirit appeared to the owner in a dream, and informed him that an image, Ling Mahadeva, lay buried at this spot, and that if he erected a temple there, he would never come to want. This he did with the help of the Sodas, then men of authority and influence in the country. The temple is now annually visited by large numbers of the Brahmans and Hindus of Umarkot.

8—0,70	Haro, 12 miles from Virawah, Taluka Negar.	Temple.	Building entire.	5,00,000	500	Jain Temple, Built of marble, columns of the same material.	125 feet by 100 feet, and 20 feet in height.	Dedicated to Gauri, a goddess of the Jains.	It is related that one Menga Oswar, of Pari Nagar, once went to Pátan to purchase merchandize, where a spirit appeared to him in a dream, and told him there was an idol buried beneath the house of a certain Musalman, which he should try to secure. Having succeeded in obtaining it, he brought it to Pari Nagar, where the spirit again appeared to him and commanded him to procure two calves, and to have a cart made of the wood of the "nim" tree, and then placing the idol on the cart to move on without looking behind him. All this he did, and then followed the cart. On reaching the spot where the temple now stands, the cart broke down, and being overcome with fatigue he fell asleep. The spirit appeared to him the third time, and informed him that treasure as well as marble lay buried at the spot where the apparent mishap had occurred, and that he should send for artificers, &c., from Marwar and build a temple worthy of receiving the idol, adored under the name of "Gauri." The temple was accordingly built in Saiwat 1432, corresponding with A.D. 1377. In Samvat 1891, corresponding with A.D. 1835, the image disappeared mysteriously. The temple is visited annually by the Jains and other people of the district.

29

Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		**Tanks.**			*Tradition.*
...ésvar, 4 miles from ...Nagar.	Tank	25,000	600	.....	400 feet by 200 feet.	Retain rain water.	In the reign of Bhoda Parmar, son of Prince Jesso Parmar, this tank always dried up, and would not retain water. The king, finding the evil insurmountable, was induced by the exhortations of Brahmans to sacrifice his son to the goddess of the city in order to propitiate her. Immediately the sacrifice was consummated, water appeared, and filled up the tank.
				Muhammadan Mosques.			
Sirewari, 2 miles from Khipra.	Mosque. Building entire.	2,000	100	Built of burnt bricks set in mortar, and *painted* designs inside.	40 feet by 12 feet and 20 feet in height.	Used for religious purposes.	Erected by Taj Muhammad, spiritual preceptor of the Musalmans.
...ear Khipra ...	Do. ...	1,000	125	Built of burnt bricks, and plastered with mud.	40 feet by 12 feet and 16 feet in height.	Do.	Built by Jamá, wife of Ghulam Shah Kalhora, in the time of the Kalhora dynasty.
...bhari, 14 miles from Sanghar.	Do. ...	1,500	125	Built of burnt bricks and chunamed.	30 feet by 15 feet and 16 feet in height.	Do.	Do.
...'svar, 4 miles from N...gar.	Do. ...	50,000	600	Built of marble.	20 feet by 12 feet and 10 feet in height.	Do.	Built in the reign of Bodo Parmar, son of Prince Jesso Parmar. It is not known by whom it was erected.
				Shrines.			
...r, 24 miles from Umarkot.	Shrine of Abdul Rahim. Building entire.	3,000	95	Built of burnt bricks set in chunam.	16 feet by 16 feet and 30 ft. in height.	Erected to the memory of the deceased.	Erected by Mir Bijar Khan. A fair is annully held in commemoration of the Pir.

Dher Mitha Fakir, 12 miles from Khipra.	Shrine of Mitha Fakir. Building entire.	4,000	110	Do. do. The shrine is built on a ridge about 70 feet high.	Do.	Do.	Erected by his followers. It is visited by Musalmans for devotional purposes.
Nawakot, 40 miles from Umarkot.	Shrine of Razi Shah. Building entire.	1,000	80	Built of burnt bricks set in chunam.	30 feet by 15 feet, and 16 feet in height.	Do.	A fair is annually held for religious purposes. The shrine was built by the followers of Razi Shah.
Bank of Hakra Dhorn, 14 miles from Umarkot.	Shrine of Sufi Fakir. Building entire.	2,500	80	Built of burnt bricks set in chunam.	20 feet by 12 feet, and 25 feet in height.	Erected to the memory of the deceased.	The shrine was built by the followers of the deceased.
Kihar, 4 miles from Sanghar.	Shrine of Kamal Fakir. Building entire.	2,500	80	Do. ...	16 feet by 16 feet in breadth and 16 feet in height.	Do.	Erected by the relatives of the deceased.
Kandiari, 14 miles from Sanghar.	Shrine of Hybat Jamali. Building entire.	1,500	75	Do. ...	12 feet by 12 feet and 25 feet in height.	Do.	
				Tombs.			
Ramjago, 24 miles from Umarkot.	Tomb of Mir Mubarak Khan Talpur. Building entire.	2,500	150	Built of grey-stone and painted designs inside.	20 feet by 20 feet and 16 feet in height.	Do.	Built by the relatives of the deceased; names not known.
Joriasar, 25 miles from Umarkot.	Tomb of Walidad Mari. Building entire.	2,000	150	Built of burnt bricks and gypsum cement.	16 feet by 16 feet in height.	Do.	Do. do.
Hasan Bagban, 26 miles from Umarkot.	Tomb of Hasan Bagban. Building entire.	2,000	200	Built of burnt bricks and chunam.	50 feet by 14 feet and 20 feet in height.	Do.	Do. do.
Khani, 6 miles from Khipra.	Tomb of Maris. Building entire.	2,000	60	Built of burnt bricks set in chunam; the floor is paved with coloured bricks.	20 feet by 20 feet and 40 feet in height.	Do.	Built by Hoth Khan, a connexion of the deceased.
Bhyli ji Bhit, miles 14 from Khipra	Tomb of Ahmed Khan Mari. Edifice entire.	1,500	50	Built of burnt bricks set in chunam.	16 feet by 16 feet and 30 feet in height.	Do.	Built by the relatives of the deceased; names not known.

Locality, with distance from a neighbouring village.	Work.	Cost.	Age.	Style.	Size.	Character.	Remarks.
1	2	3	4	5	6	7	8
		Rs.		Fort.			*Tradition.*
Nawakot, 40 miles from Umarkot.	Fort of Mir Murad-ali. Partially ruined.	1,50,000	50	Built of burnt bricks set in mortar.	800 feet by 800 feet and 30 feet in height.	A small fortress.	This fort was erected by Mir Murad-ali, one of the sovereigns of Sindh, who, owing to family dissensions, lived apart from his kindred in this fort. The fort has now fallen into decay, and is not of sufficient interest or importance to demand special measures for its preservation.

Archæological Remains in Thar and Párkar.

Close to the town of Virawah are the ruins of a large and once prosperous city, called Pari Nagar. It was founded in A.D. 456 by one Jesso Parmar, of Balmir. It flourished for a long while, and is supposed to have been destroyed by the troops of the Emperor of Delhi. Amidst the ruins may be seen many Jain temples constructed of white marble, and some of them, notwithstanding the lapse of time, are still partially standing as interesting monuments of ancient prosperity. The figures and ornamental sculptures and designs in various parts of these temples are *beautifully executed.*

Political Superintendent's Office,
Camp Atnah, dated 30th May 1877.

R. I. CRAWFORD, Captain,
Political Superintendent, Thar and Párkar.

APPENDIX.

Note by the Honourable J. GIBBS.

On 24th February 1858, in company with Sir Bartle Frere and Mr. Shaw Stewart, I visited the Rukan-jo-Thul; we had previously sent men out to clear the base and sink a shaft down through it, in order, if possible, to find the relics, if any. In the evening I ascended the Thul by means of a rough jungle ladder, and found the men had sunk the shaft about 8 feet.

Three days after, on 27th idem, we encamped at the Thul, and the workmen completed the shaft down to the base without finding anything. The Thul was of ordinary masonry; but the stones, of which it was composed, must have been brought from a great distance. The square base, when cleared, measured about 66 feet on each side.

Captain Stack had, some years before, sent a shaft through the Thul, about 8 feet above the surface of the ground, but found nothing.

I sent a memorandum, accompanied with a sketch of the Thul, to the late Colonel Sykes, but I cannot find a copy of it amongst my papers.

J. GIBBS.

18*th December* 1877.

---

* 2.—*Note from my diary.*

On 27th January 1859, we pitched at Mirpur Khás, in the Hyderabad Collectorate, and at about 1½ mile to north, or north-west, we found the remains of a brick 'Thul'; it was very dilapidated, and, if my memory serves, not above 6 feet of the round portion was left. It was soft and easily worked; after some little clearing we came upon a hollow chamber, in which was a vase of fine earthenware, which contained some pieces of crystal and amethyst, with what appeared to be bits of bark. No remnant of bone could be found. The vase is, I believe, now in the Kurrachee Museum. Further researches produced nothing but bricks, some ornamented, until the third day, when a head, in a greenish stone and of an Egyptian type, was found. This was also, I believe, placed by Sir Bartle Frere in the museum at Kurrachee.

J. GIBBS.

18*th December* 1877.

Copies.

No. 171 OF 1855.

GENERAL DEPARTMENT.

FROM

H. B. E. FRERE, ESQ.,

Commissioner in Sind,

To

THE RIGHT HON. THE LORD ELPHINSTONE, G.C.H.,

Governor and President in Council, Bombay.

Dated 20th April 1855.

MY LORD,

In forwarding the accompanying copy of a letter from my Assistant, Mr. James Gibbs, which will, I am sure, be read with much interest by Your Lordship in Council, I would beg to state that I have had it for some time in contemplation to solicit a grant for the restoration of the mosque and tombs at Tatta; but have hitherto been unable, owing to the want of any one sufficiently interested in the subject to take the trouble of collecting the information which Mr. Gibbs has furnished as to what should be done and what it would cost.

Dated 18th instant, bringing to notice the present state of the Jumma Musjid at Tatta and the tombs on the Makli hill near that city.

2. Your Lordship is aware that the buildings, referred to, owe their peculiar beauty to the encrustation of encaustic or enamelled tile work, mixed occasionally with very elegant carving in low relief on a fine-grained, cream-coloured limestone. This style of ornamentation is more profusely employed, and with greater elegance and more taste, than in any building I am acquainted with, not excepting the Alhambra, if one may judge from the magnificent work of Mr. Owen Jones.

3. I would recommend that the sum suggested by Mr. Gibbs (Rs. 5,000) be granted on the body of Sayids and other Mahomedans at Tatta, interested in the work, binding themselves to the condition specified in Mr. Gibbs' 10th para. The execution of repairs to be left to Sayid Sahbur Ali Shah, who is a man of great respectability, and his fellows. The grant to be advanced by instalments of Rs. 1,000 at a time, the second and all following instalments on a certificate by an Engineer Officer, or the Deputy Collector, that the preceding instalment has been well expended, and that the conditions of the grant have been fairly observed. Beyond this I would not interfere, but leave the work to the management of the Sayids.

I have the honor to be, &c.,

H. B. E. FRERE,

Commissioner in Sind.

Commissioner's Office, Kurrachee, 20th April 1855.

From

JAMES GIBBS, Esq.,
Assistant Commissioner,

To

H. B. E. FRERE, Esq.,
Commissioner in Sind.

Dated 18th April 1855.

Sir,

I have the honor to bring to your notice the present state of the Jumma Musjid at Tatta and the tombs on the Mukli hill adjoining that city.

2. Captain Pelly and myself visited them yesterday, and found, after a careful inspection, that, if considerable repairs are not at once carried out on the musjid, this magnificent example of the taste of the Delhi Emperors will soon fall into irremediable ruin.

3. Sayid Sahbur Ali Shah informed me that he had spoken to you, last year, on the subject, and that he felt assured, if properly represented to Government, aid would not be withheld.

4. He has prepared an estimate,* in detail, amounting to Rs. 5,000, for which sum the splendid mosque in the western and the equally magnificent entrance at the eastern side would be completely restored, and the remaining portion, including the extensive dhurmsallas on the north and south sides, together with the entire walls outside as well as in, would be put into thorough repair, and be rendered weather-proof.

* Appended, Rs. 5,000.

5. This building, as you are aware, is composed of very finely-burnt brick and lime, the outside being plastered, while the interior is inlaid with enamelled tiles† in the most beautiful patterns, of which those in the interior of the domes are peculiarly delicate, and greatly resemble the "powdering of stars" seen in many Roman Catholic churches. The entire Mosaic work, if I may so term it, is still very perfect, 2,000‡ tiles alone being required to render its restoration complete.

† "Kashi-ki-kain".

‡ Estimated at Rs. 200.

6. The north, south, and west sides of the fabric were erected between the years A. H. 1054-57 (A. D. 1644-47) by order of the Emperor Shah Jehan as a memorial of his visit to Tatta in A. H. 1036-37 (A. D. 1626-27) at the time when, having quarrelled with his father Jehanghir, he was an exile from that monarch's court. It is related that in his flight Shah Jehan came to Tatta, then the residence of Shurreef-ool-Moolk, the Nawab of his father and his own bitter enemy, and having made himself known to the then Chief Sayid, Abool Mukarim, he was enabled secretly to perform his devotions in the then Jumma Musjid ere he continued his flight, and in gratitude for this, on ascending the throne, which he did shortly afterwards, he gave orders for the present building to be constructed. The eastern end was afterwards added by Aurungzebe in the year A. H. 1068-69 (A. D. 1658-59).

7. The total cost is said to have amounted to six lacs of rupees, the whole of which was forwarded from the royal treasury of Delhi.

8. The only repairs of any moment which have been made were in A. H. 1252 (A. D. 1836), when Meer Noor Mahomed expended Rs. 4,000 in its repairs and restoration.

9. At the time of the conquest much damage was done by the soldiers of our army, many of whose names are now visible, scrawled over some of the finest work. Sir C. Napier, on hearing of this, gave orders for the mosque to be locked up, and the key kept by the Kardar, and only opened for prayers, and when at Tatta spoke to Sayid Sahbur Ali Shah about its repairs. Nothing, however, was done, and as the Sayids were soon after reduced in circumstances, beyond blocking up a few holes here and there the building has been left to gradual decay.

10. To meet the expense of repairing this mosque, estimated, as above stated, at Rs. 5,000, the Sayids and other Mussulmen at Tatta have engaged to contribute one-half, if Government will kindly sanction the other.

11. With regard to the tombs on the Mukli hill, I submit to you whether assistance might not be requested from Government alone, as no representative now remains of the families whose ashes lie beneath those magnificent structures, which, in the taste which designed them and the art and skill used in their construction, rival many of the finest monuments of a similar nature in European countries.

12. I would particularly notice the tombs of—

1. Jam Nindah, A.H. 914 (A.D. 1508).

2. Meerza Eesa Beg Turkan, A.H. 980 (A.D. 1574), who held Sehwistna as "Hakim".

3. Meerza Eesa Beg, grandson of the above, who was appointed Nawab by the Emperor Jehanghir in A.H. 1037 (A.D. 1627), and who died at the age of 92 years. And,

4. The tomb of his Zenanah, which adjoins his own.

The [illegible] all, as you are aware, built of stone. No. 4 is of the finest workmanship, and may be said, even with more propriety, to bear, in regard to its larger neighbour No. 3, the same comparison as Lincoln does to York Minster, viz., wife and husband.

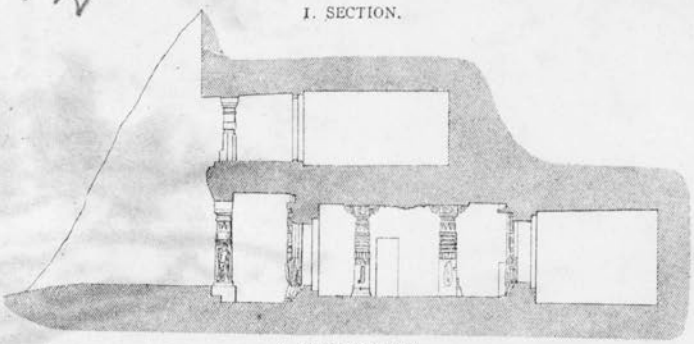
No. 1, the most ancient, is of a different construction, and considering it to have originally been built without a dome, it is wonderful how it has stood the ravages of weather. Its distance from the general mass of the tombs may account for its escaping the usual scribbling and cutting of names, by which the generality have been disfigured by our soldiers and others of our countrymen.

14. What I would suggest being done for these tombs would be a thorough cleansing, the rubbish all around removed, and precautions taken to strengthen and preserve them from the ravages of the weather and the incursions of birds and jackals, which latter would be easily done by replacing the trellis work in the windows, and placing new doors in the sockets which are still remaining in the door-posts.

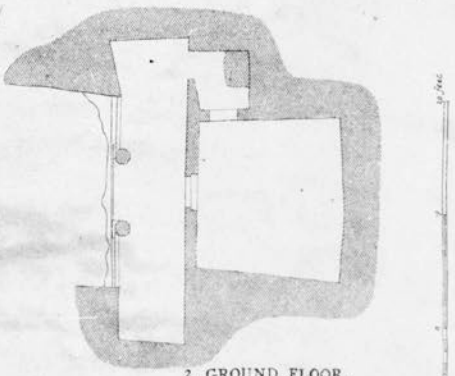
15. To do this successfully a further sum of Rs. 2,500 would, in accordance with Sayid Sahbur Ali Shah's calculation, be requisite; and considering that the tombs themselves must have cost several lacs of rupees, and that they are still, although sadly delapidated, grand examples of the taste and magnificence of the former rulers of the country, I would respectfully suggest that Government be asked to sanction this sum, in addition to that stated in para. 10, as being a moiety of the expense for repairing the Jumma Musjid in the town, making a total of Rs. 5,000.

ANKAI JAINA CAVE. NO. I. *Plate. XCIV.*

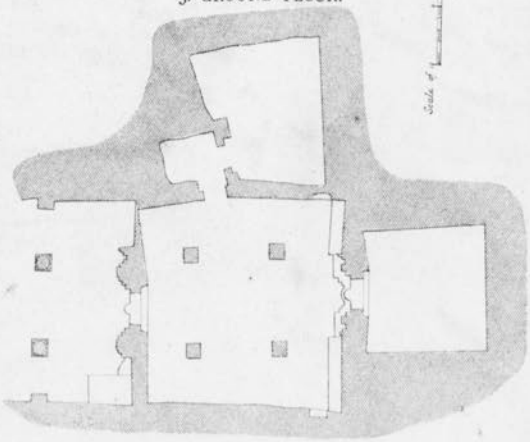
1. SECTION.



2. UPPER FLOOR.



3. GROUND FLOOR.



J. Burgess.

W. GRIGGS, PHOTO LITH. LONDON. S. E.

Ganpat Purshotam del.

ANKAI JAINA CAVES.

ENTRANCE DOOR TO LOWER STOREY OF CAVE I.

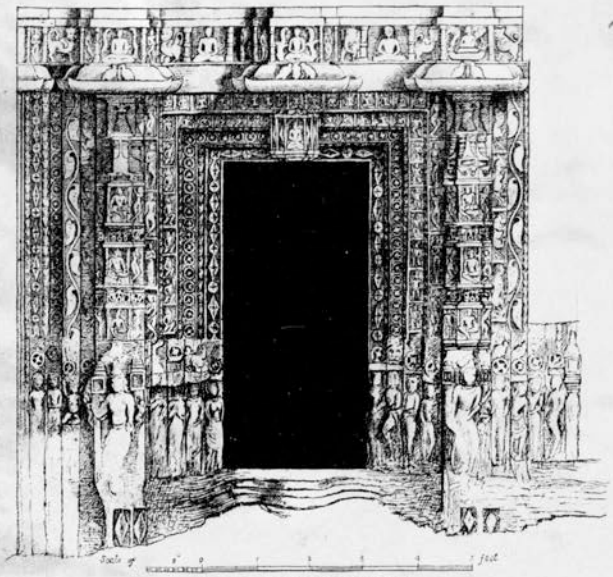


IMAGE OF TIRTHANKARA.

16. I have but to add that, should Government be pleased, upon your representation, to sanction these works, I would suggest that the repairs be left in the hands of Sayid Sahbur Ali Shah, as while it would ensure the hearty co-operation of his fellow-townsmen would also be a guarantee to the works being well and carefully executed.

I have, &c.,
J. GIBBS,
Assistant Commissioner.

Camp Goojah, 16th April 1855.

P. S.—I had almost forgotten to mention the "Englishman's tomb" on the Mukli Hill, with its quaint inscription:—

"Here lies the manes of Edward Cooke, who was taken out of the world in the flower of his age, a person of great merit and in great esteem, and much lamented by all his friends, learned in many languages, of great humanity, a sound judgment, and of a generous disposition, who departed this life the 8th of May 1713.

"*Ætatis suæ* 21.

"As blooming lilies grace the field,
"So for a day they shine,
"Like him to God above they yield
"Their lives, but not their names resign.

"To whose memory his servant erected this tomb."

This requires only the jungle being cleared away and a low wall erected around it, which will prevent its being removed, as also serve as a mark to distinguish the spot, at present very difficult to find.

J. GIBBS,
Assistant Commissioner.

(True Copy)
J. GIBBS,
Assistant Commissioner.

Estimate of probable Expense for repairing the Jumma Musjid at Tatta.

Details.	Amount.	Total.
	Rs. a. p.	Rs. a. p.
Bricks, 50,000, at Rs. 5 per 1,000	.....	250 0 0
Chunam for ceiling, walls, &c., 1,700 maunds	.....	250 0 0
Materials for Plaster.		
Charollee	500 0 0	
Rope	50 0 0	
Baskets, &c., for carrying chunam	25 0 0	
		575 0 0

Digitized with financial assistance from

on 07 January, 2017

Details.	Amount.	Total.
Materials for Cement.	Rs. a. p.	Rs. a. p.
Sand	25 0 0	
Googal (frankincense)	25 0 0	
Chopped gunny	60 0 0	
Oil...	10 0 0	
Hulleelah	15 0 0	
Mittiacuth (catechu)	25 0 0	
		160 0 0
Grass	100 0 0	
Water	300 0 0	
Enamelled bricks of 6 inches each	200 0 0	
Colour	100 0 0	
Stones	400 0 0	
Jungle-wood	200 0 0	
Gowndies, coolies, &c., &c.	2,375 0 0	
		3,675 0 0
Contingencies	.....	90 0 0
	Total ...	5,000 0 0

(True Translation.)

J. GIBBS,

Assistant Commissioner in Sind.

No. 373 of 1855.

P. W. Department.

Bombay Castle, 14*th May* 1855.

Letter from the Commissioner in Sind, No. 171, dated the 20th April 1855, relative to the repair of the Jumma Musjid at Tatta and the tombs on the Mukli Hill.

Resolution of Government on the above, dated the 11th May 1855.

The Governor in Council is pleased to sanction an outlay of Rs. 5,000 for the restoration of the Jumma Masjid at Tatta and the tombs on the Mukli hill, on condition that the Sayids and other Muhammadans at Tatta engage to contribute the sum of Rs. 2,500 towards the repair of the mosque.

The grant, now provisionally sanctioned by Government, to be advanced by instalments of Rs. 1,000 at a time, and under such precautions as may be deemed requisite to ensure the proper expenditure of the money and the fulfilment of the condition of the grant.

W. HART,

Secretary to Government.

To

The Commissioner in Sind.

The Civil Auditor.

Note.—These repairs were carried out as proposed under the direction of Sayid Sabdar Ali Shah, and the work done to the mosque was subsequently valued by an Engineer officer at Rs. 10,000.—J. G.